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THE BULLETIN

of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVI

FEBRUARY—MARCH, 1929

No. 1.



REV. WM. S. HUBBELL, D.D.,
*Trustee and former General Secretary of the New York
Sabbath Committee.*

He contributes the article on page 614.

REMEMBER THE SABBATH DAY
TO KEEP IT HOLY

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THE BULLETIN

of the

NEW YORK SABBATH COMMITTEE

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in the interest of a

BETTER SUNDAY OBSERVANCE

Vol. XVI

FEBRUARY—MARCH, 1929

No. 1.

PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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We trust that you are finding THE BULLETIN valuable and will renew at once.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

- A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.
- A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

"INFLUENCE OF THE WEEKLY REST-DAY ON HUMAN WELFARE"

This attractive book is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City.

Price \$1.00

SUBSCRIPTION BLANK

I hereby subscribe the sum of dollars

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FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of dollars.

WORKING ON SUNDAY

by Bruce Barton

THIS is a "scientific" age. The way to get a man married is not to introduce him to a pretty girl. You must prove to him by statistics that married men are more successful and live longer than single men. Then he goes about it scientifically. It used to be sufficient merely to tell a child, "Remember the Sabbath day, to keep it holy. In it thou shalt not do any work." But the modern child—and man—asks, "Why?"

Well, here is one reason why—a scientific reason.

Dr. E. G. Martin, of the Harvard Medical School, selected nine first year medical students, all in good health, and tested them every day for eight weeks with electric currents.

Each day he recorded the smallest shock they could feel. The smaller the shock they could feel the higher their sensitiveness. A high sensitiveness means high nervous efficiency.

You know that from your own experience. You have been so "dead tired" you could not taste food you were eating, so tired that you hardly felt a blow or a prick which would otherwise have caused you severe pain. Your sensitiveness was low.

And Dr. Martin discovered this:

There was an unmistakable tendency for the sensitiveness to be at its highest at the beginning of the week and to sink steadily from day to day until the week's end, reaching the lowest point on Saturday. With the return of Monday following the Sunday recess the sensitiveness was back at its former high point.

Your reservoir of nervous energy runs out every week. Monday you are keen, alert, ready for anything. Tuesday you are not quite so fit.

Thursday and Friday and Saturday you slump off very fast, each day a little less fresh than the day before. And by Saturday night you are dead tired.

Then, if you rest Sunday, you are back at high water mark again Monday morning. If you do not rest you go down and down.

The results, says Dr. Martin, show that the repose of a single night following a day of toil does not afford complete restoration of the impaired nervous tissues, and, furthermore, that the longer period furnished by the Sunday recess gives, under ordinary conditions, the longer time needed for the expulsion of the accumulated fatigue products and the recovery of efficiency.

Arnold Bennett, in "The Truth About an Author," tells how, after working seven days a week for several years, he learned that a day of complete rest greatly added to his efficiency.

"Remember the Sabbath day," says modern science. But the Bible said it thousands of years ago.

Some day, when you have had enough scientific proof, you will begin to believe that there are quite a good many things in the Bible worth knowing and believing.

By permission of the McClure Newspaper Syndicate.

This subject is more fully discussed in our recent book *"Influence of the Weekly Rest Day on Human Welfare."*

PROSPERITY

The American people have become very prosperous. Money seems to be rolling in billows over the country. Wealth brings luxuries and all the allurements which tempt a vigorous and enterprising people. We are drifting away from the influence of the old-fashioned moral virtues of our forefathers. The things which they condemned as errors and vices are now condoned as virtues and are defended by respectable people and by many Christian parents. Homes are giving place to luxurious apartments, in which orderly home life is difficult to maintain, and the temptation to outdoor life is strong. Adults find the auto drives and the golf links irresistibly desirable. Parks and pleasure places become familiar resorts for the youth. The girls mingle with the strollers and the boys with the street gang where the habits and methods of the crooks are learned.

The records of our courts show that the average age of the bandits and other criminals is under 21 years. These youths do not learn their arts in Sunday School nor acquire their habits in Christian homes.

NOTES

The village of Peekskill won a decisive victory in Judge Morschauer's court on January 3rd against the theatres for showing moving pictures on Sundays. The Judge's decision upheld the village ordinance which forbids Sunday movies, also the legality of the repeal of previous ordinances which had permitted the theatre interests to conduct Sunday movies.

* * *

During the day that industry suspends its work, when the plough remains quiet in the field, when the doors of the stock exchange remain closed, when there is no smoke sent forth from the factory chimneys, there is something gained just as important for the nation as on the most active days. Man repairs his losses in such a way that on Monday he returns to his labor with a clearer head, a quicker mind, the body having renewed its vigor.—**Macaulay.**

"In the Kingdom of Beelzebub every one takes his Sabbath holiday at his neighbor's expense."—**Principal Jack.**

* * *

The ceaseless drive of mind and body along any line of occupation, regardless of the weekly rest which nature demands and the law of God provides, is working sad havoc with the human race in this intensely industrial age. This subject is strikingly illustrated and forceably discussed by Helen Hoffman in the following article:

MIND ABERRATIONS

IS our twentieth century civilization responsible for the hyper-nervous condition of society today, with its attendant increase of nervousness and mental diseases?

Members of the medical profession, observing this increase with alarm, are giving serious thought to the question of coping with the growing number of patients who apply to them for treatment.

Neurologists and psychiatrists and other members of the medical profession view with amazement the shocking statements concerning this phase of national life recently compiled by various agencies interested particularly in this question.

According to the bulletin issued by the National Committee for Mental Hygiene, the number of hospital beds occupied by patients with mental diseases exceeds the number in use in all general hospitals in this country.

At the same time, it states that many cases of serious mental maladjustment never reach these hospitals.

The expenditure for the insane alone in some states, it points out, exceeds the amount for any other purpose, with one exception, perhaps, that of education, while the cost of maintenance of persons in hospitals for mental diseases throughout the country amounts to about \$75,000,000.

One Out of Ten

While these figures are sufficiently astounding to the lay mind, statistics from other reliable sources furnished by members of the medical profession point out that one out of every ten persons in New York alone is now receiving, or has at some time during his or her life received treatment for mental trouble!

Aside from the recent reports showing the mounting number of suicides induced by a morbid mental state, the national committee for mental hygiene lays emphasis on the tremendous economic loss to the country annually through loss of health caused by mental troubles, and estimates this loss at more than \$200,000,000 a year!

While the destructive phases of modern social life are denounced continually by members of the clergy, physicians are endeavoring to find the cause of the great "social unrest" that is undermining the public health represented in the ever increasing number of persons requiring treatment for nervous and mental disorders.

One expression of this great unrest, physicians claim, may be observed in the almost spectacular pursuit of new pleasures and new interests, the latter furnished to a considerable degree by the big and growing number of religions and cults which now number in this country alone more than two hundred varieties.

RESPONSIBILITY OF OUR LEGISLATORS FOR ENACTING PROPER SUNDAY LAWS

and of Officers for Enforcing the Same

REV. WM. S. HUBBELL, D.D.

Trustee and former General Secretary of the New York Sabbath Committee.

IT is claimed that the earliest code of English law is to be found in the statutes of Ina, King of Wessex, a ruler acknowledged by most of England in the ninth century. Indeed his successor Egbert in 827 is sometimes called the first king of England. It is therefore interesting to know that in those remote days, a century before the times of Alfred the Great, provision was legally made for the observance of Sunday.

The laws of Ina provide that if a slave was forced by his master to work upon Sunday, not only should the lord be fined, but the slave by this act of oppression should be made free.

In case such labor by the slave was voluntary and not under the direction of his master, the former should undergo corporal punishment. If a freeman worked on the Holy Day he lost his freedom or redeemed it by the severe fine of 60 shillings.

Thus at the very outset of English legislation the right of the Anglo Saxon race to Sunday as a day of rest was safeguarded even in case of the most menial laborer. Who can doubt that this provision has had much to do with the position that the Anglo Saxon race has taken in the world? Dr. R. F. Horton of London quotes this fact as a confirmation of the old prophecy—"I will make thee to ride on the high places of the earth, if thou keepest the Sabbath day." "It has been discovered," he adds, "that a country which enjoys a Day of Rest is economically more productive than a country which does not. I see it stated" he continues — "in a great Encyclopedia of Social Reform, which does not touch the religious side of things that the day of rest is essential economically: and it gives this interesting fact, viz.—that, suppose a mason or carpenter takes a contract in Paris he gets the work done quicker, cheaper and better by employing English labor, because English persons work six days while French workmen work seven days in the week." We rejoice to point out the change in this regard which is so lately overspreading France, and which if it continues at the present rate will put an end ere long to the cruel taunt—"Show us any workmen in Paris who have outlasted forty years of age. They are mostly worn out in mid-life by continuous 'labor'."

But let us turn to our beloved land where we find all too many slaves of uninterrupted toil. Except for our beneficent Sunday laws the taskmaster would extort thrice the present burdens from all the helpless.

Sunday, as we have it is the heritage of the American people from their

forefathers. They brought the habit of Sunday observance with them from their old-world homes, the Pilgrims to Plymouth, the Puritans to Massachusetts Bay, the Scotch-Irish to New Hampshire, Pennsylvania and elsewhere, the Hollanders to New Amsterdam, the Catholics to Maryland, the Church of England adherents to Jamestown, Virginia, and other regions, the Huguenots to the Carolinas, Wm. Penn to his Quaker settlement and Roger Williams to Rhode Island. Whatever may have been their other differences those early colonists cherished a deeply rooted conviction that the Lord's Day should be observed, cherished and protected. It is well known that the Pilgrim Fathers, weary of their perils at sea and eager for a foothold on shore, refused to disembark at Plymouth Rock on the day of their arrival, because inasmuch as the day was Saturday, they could not reach the land and establish themselves before the night that brought in the Lord's Day. Their mast was broken in three places, their rudder was disabled, the fierce wind was driving sleet and snow in their faces, yet when they found themselves on Saturday at Clarke's Island not far from the coveted shores of the mainland, they would not cross the intervening water nor begin their homemaking on the Lord's Day. Instead they waited in the December cold and discomfort till Monday ere they landed at Plymouth Rock. They stayed on Clark's Island because they wished to obey the 4th Commandment. Such was their interpretation of works of necessity and mercy on their Day of Rest. Dr. Alex. McKenzie has well said—"If I were to build a monument to the Pilgrims, one which should generously represent the character of the men, it should be on Clark's Island. It was the indulgence of their fondest desires to step on Plymouth Rock. They had not come in that wintry time, to lose a day of waiting hard by the place where they were to abide. But they stayed on Clark's Island because they loved God and revered His law. That persistence and that principle—the lingering there because the next day was the Sabbath—I think is more heroic than the comparatively tame act of stepping their foot upon the shore they had crossed the sea to find."

Who of us would now postpone his landing from an ocean voyage for a similar reason? But then we do not profess to be either Pilgrims or Puritans!

Out of this general regard for the Lord's Day as a day set apart for rest and worship sprang the Sunday laws which were among the earliest features of colonial legislation. These laws did not create the Sabbath—or even the civil Sunday—and impose it on people, as some modern critics of religion affect to believe. The colonial legislators recognized the Pearl of Days and proceeded to maintain and safeguard it with the necessary statutes. These are not religious laws nor to enforce the religious observance of the day, but laws for the public welfare. Men have a right to one day's rest in seven and a right to worship God on that day. Sunday has been set apart

for that purpose for nearly twenty centuries and the law should protect every person in the enjoyment of that right. In the language of the Court of Appeals of New York, "It is the right of the citizen to be protected from offences against decency and against acts which tend to corrupt the morals and to debase the moral sense of the community. Regarding the Sabbath as a civil institution well established, it is the right of the citizen that it should be kept in a way not inconsistent with its purpose and the necessity out of which it grew, as a day of rest rather than a day of riot and disorder which would be effectually to overthrow it and render it a curse rather than a blessing."

The Supreme Court of New York in sustaining one of its Sunday laws said—"The act complained of here compels no religious observance and offences against it are punishable not as sins against God, but as injurious to and having a malignant influence on society. It rests on the same foundation as a multitude of other laws upon our statute book, such as those against gambling, lotteries, keeping disorderly houses, polygamy, horse-racing, etc."

Sunday laws do not forbid a man from doing what his conscience enjoins, provided he does not injure others and hence they do not interfere with religious liberty.

Acting on these principles, all of the original States of our Union, included among their earliest statutes regulations to protect the Day of Rest. The object of these Sunday laws is thus set forth by the N. Y. Court of Appeals:

"The Christian Sabbath is then one of the civil institutions of the state, to which the business and duties of life are by the common law made to conform and adapt themselves. Nor is it a violation of the rights of conscience of any one, that the Sabbath of the people, immemorially enjoyed, sanctioned by common law and recognized in the Constitution, should be respected and protected by the law-making power."

In 1641 the Director and Council of New Netherland passed an ordinance prohibiting the sale of beer and other strong drink during hours of worship.

In 1647 Petrus Stuyvesant, Director General, published an ordinance against selling liquors on Sunday, before and after certain hours.

An ordinance of 1648 amplifies former laws for Sunday observance and forbids during divine service all tapping, fishing, hunting, trading and business.

In 1656 an ordinance forbids "on the Lord's Day of Rest, by us called Sunday, any ordinary labor such as ploughing, sowing, mowing, building, hunting, fishing, or any other work which may be lawful on other days under penalty of one pound Flemish.

A statute of 1657 provides that no person "of whatever Rank or Nation he may be, shall entertain company, sell liquor, perform any labor, transact business, or go on pleasure parties on Sundays or during divine service."

In 1663 the Director General and Council of New Netherlands, in view

of the fact that previous ordinances had been misconstrued as applying only to one half of the Sabbath passed an ordinance declaring that these laws applied to the entire day from the rising to the going down of the sun, and added many specific prohibitions and penalties.

In 1695—The General Assembly of the Colony of New York (the Dutch having lost control in 1665) passed an "act against the profanation of the Lord's Day called Sunday," which prohibits travelling (except persons going to church within twenty miles, physicians and the post), servile laboring and working, shooting, fishing, sporting, playing, horse-racing, hunting, frequenting tippling-houses and the using of any other unlawful exercise and pastimes on the Lord's Day."

This law was in force at the adoption of the Constitution of the State in 1777. A new law for the protection of the Sabbath was passed at the first session of the N. Y. Legislature in 1788.

The provisions of this Sunday law were substantially reenacted in revision of the State laws in 1813 and 1830 and remained in substance unchanged up to 1882, when all the Sunday laws of the State were collected in one Chapter of the Penal Code with some few revisions and, with several important additions of recent years prohibiting Sunday processions and parades, theatrical and similar entertainments, continue still in force. Despite strenuous endeavors, during the past ten years, to modify these laws in the direction of greater indulgence they remain thus far unaltered in form. Although the Legislature of N. Y. a few years ago passed an act authorizing the Governing Boards of cities and villages to permit Sunday baseball and movies on certain conditions. The Charter of Greater New York, adopted in 1902-3 copied most of these provisions from the Penal Code, and notably in case of the statute prohibiting theatrical performances on Sunday added, to the details forbidden, the sweeping words "nor any other entertainment of the stage."

All of the original thirteen States at an early stage of their history enacted laws similar to those already mentioned, for the protection of the Rest Day. As new States were organized this example was followed and the Federal Government upheld the same precedent in national affairs.

In the language of the Supreme Court of New York—"Nearly all the States of the Union have passed laws against Sabbath-breaking and prohibiting secular pursuits on that day; and in none have they been held as a violation of the right of conscience or as an excess or abuse of the legislative power, with the exception of California; while in most States the legislature has been upheld by the Courts and sustained by reasonable opinions."

Even in fickle California where Sunday laws have been so often enacted and repealed and where for twenty years there was no statute protecting the rest-day, such a law was reenacted in 1893 and is now in force, and was amended in 1905. It is therefore correct to say that all the States of our Union

except Oregon and Utah who have recently repealed their Sunday laws have their well-considered laws safeguarding the Day of Rest. Some of the more ancient of these statutes have been modified or have become a dead letter, but those which remain are neither oppressive nor obsolete. Most of them have been revised or enacted within the last twenty-five years. It is a noteworthy fact that we who are so jealous of our liberties and who make our own laws should make and obey Sunday laws stricter than those of most other countries. Furthermore the code of Sunday laws recently enacted for Canada is probably the most rigorous of any in existence.

Now it has been well said that "national customs and laws are not arbitrary or accidental enactments but are the natural result of the character and circumstances of a people." Hence we have taken pains in what has thus far been said to show the foundation on which these laws rest and their relation historically to our free institutions. We have seen that protection and not coercion has been the object of this jurisprudence. Again and again these laws have been challenged and their constitutionality argued and confirmed. These decisions set forth the fact that the benefits of the rest-day for human society are so great that Sunday is entitled to legislative protection. The privileges of quiet, rest and worship on that day are so indisputable that public welfare demands that these privileges be assured to all. The importance of public worship to the morals and character of the people is so great that buildings erected for such worship and teaching are exempted from taxation. So there must be stated days and times generally agreed upon for such services and protected by law. The Lord's Day is shown to be for the physical and moral health of society. Mere rest, that is idleness, on every seventh day might become a curse instead of a blessing to society. Hence the spiritual side of the rest-day, having to do with the uplift of men in character and conduct, becomes a feature of Sunday to be safeguarded by law. Society receives back again in benefits to itself all the protection which by law it throws around Sunday, as a day of legal freedom from toil, of safeguard from temptations, of undisturbed worship and religion.

While not enforcing any form of religion on any person, yet the law in a Christian nation assumes that religion is the highest interest of man and that worship should not be disturbed but encouraged on Sunday. And this does not imply any connection between Church and State.

All these truths we shall find set forth in various forms under the great legal decisions upholding and justifying our Sunday laws. The question—Should the Sunday Rest be maintained by legislation would seem therefore to have been settled in the past both historically, judicially and by common consent, in the affirmative. "Sunday laws", says the late Wm. Allen Butler, "are meant to secure the cessation of labor, the preservation of the day from such interruptions as threaten the enjoyment of its rest, and the prohibition of such occupations, amusements and activities as are deemed to be inconsist-

ent with these objects. Further than this they have no proper place in legislation. The main support and safeguard in any community of the Weekly Rest Day is the moral support it derives from that class of people with whom religious conviction is the rule of life—a class of people without whose aid no system of government can long contend against pauperism, vice, crime and selfish greed."

Such being, in brief, the history and the reasonableness of our present Sunday laws, ought they to be maintained by our legislators' or have such laws survived their usefulness? In our opinion there has never been a time when the demands of the material life pressed on man so heavily as today. The progress of civilization makes these demands more numerous, irresistible and overwhelming. Cares and pleasures alike drive man to earth and prevent his lifting himself above it. "Our work is brutalizing"—cry out the railway men, a great majority of whom do not know such an experience as the Sunday rest. Ceaseless and monotonous toil must be prevented by some safeguard. Sunday is this safeguard to relieve us from the tyranny of material things. Without this Day of Rest man remains an unprotected victim of materialism. Sunday restores to him the intellectual and moral life, revives his soul, his mind, his strength. On that day he shall have a right to himself and to dispose of himself in so far as he does not injure others.

"Sunday"—says Mons. Prunier—"is already in the midst of modern society like a guardian angel spreading its tutelar wings over the classes whose rights and liberties are threatened by the hard exigencies of industrial life."

This Sunday rest is too good a thing to be trusted to the caprice of employers, or even to the enlightened self-interest of the employed. Even among a free people Sunday usage must be maintained by law. Otherwise it is probable that in a single generation the Rest Day could be lost to our nation. Greed, pleasure, irreligion and half-hearted religion would unite to override the Sunday rights of man if legal barriers were to-day removed from its defences.

We require strict laws impartially enforced, to restrain employers from compelling to unnecessary labor on Sunday. Corporations exact such work as it is and in defiance of public opinion. This tendency is increasing. The "toil and grime that knows no let up" are reaching with their clutch more and more occupations each year. Competition urges on this wasting business, and larger dividends do much to reconcile stockholders to this innovation. New industrial methods are said to require that work be continuous and that labor must never fold its tired arms and rest for one day in seven. The increase in what is styled "necessary work" on Sunday has been simply enormous during the past scan of years and in nearly all departments of industry. Illustrations by the hundred or thousand could be given of this tendency of modern greed, which only rigorous law sternly enforced can hold in check.

We require such laws against noisy sports and amusements which clamor for indulgence regardless of the rights of others. The whole realm of outdoor sports, pastimes and shows is thronged with self-indulgent participants who will trample on Sunday unless the law with its penalties protects the day from their invasion.

The forces of irreligion are marshalled against any use of the Rest Day which implies that it is sacred or holy or belonging especially to God. They would have all places of amusement and of temptation free to all on this public holiday. With our present laws feebly enforced society can hardly cope with these corrupting influences. Without such laws we should be swamped in waves of vice.

Half hearted religion is also responsible for the partial undermining of that respect for Sunday on which must be based all our laws for protecting it. We have had in our country two centuries of experience in securing and adjusting the mutual rights of our people so as to gain the greatest liberty consistent with the general good. As we have just mentioned the right observance of Sunday grows more and more necessary to the welfare of the State. Our enormous influx of foreigners with crude notions of liberty and scant conception of self-restraint, with alien ideas about government and many of them brought up in lands where the Sabbath is dead, increases our difficulty in maintaining public sentiment on the side of our beneficent Sunday laws. As another has said—"The strong arm of the State alone can protect the rest-day of the workingman from the greed of gain, the exactions of capital, the selfish competition of his fellows", and we may add from the hurricane of sports which would turn it into an uproarious and money-making holiday.

At this juncture how pitiful is the sight of nominal Christians, even partial church goers, who insist on their Sunday excursions, parties, social entertainments, public concerts, and other secular amusements and recreations on the Lord's Day! Such people are leading on their imitators to a total disregard of the higher uses of Sunday. They give the impression that self-indulgence is the rule of their lives. They make it sometimes hard to persuade our law makers that the best sentiment of our people sustains the statutes which take Sunday out of the number of ordinary week days and free it from secular engagements and disturbances.

Our legislators should feel that one of their highest duties is to prevent the repeal of our wise and human laws shielding the rest-day. They should aid by precept and example in the wise enforcement of such laws. They should frame additional provision wherever these are needed.

Let them listen to the words of a noted and honored lawyer of New York City, when he says:

"The Weekly Rest-day properly has the sound support of publicists, jurists and scientists, as a civil institution; Sunday laws are properly made

and maintained as civil regulations governing men as members of society: obedience to such laws is properly claimed and enforced by penal sanctions as a part of the police power of the State; while the underlying principle which gives strength and stability to the world's Day of Rest, at once the pledge and guaranty of its perpetuity and its beneficent power, is the faith of Humanity, that the Day of Rest is a gift of God."

SUNDAY LAWS

IF anyone is laboring under the delusion that the measure of quiet and orderliness of the Sabbath which is enjoyed in our communities is in the natural order of things and proves the uselessness of any concern for the protection of the Holy Day let him read the proceedings of our state legislatures and note the bills which are aimed at the Sabbath from the various angles from which the sports, the gamblers and all the other enemies aim at the restrictions of the day.

Look at Massachusetts where a fortune was spent to carry the referendum vote in November in favor of Sunday sports. They carried the day, but providentially legal entanglements growing out of corrupt practices have prevented any Sunday games thus far.

Look at Pennsylvania where powerful hosts are gathering at Harrisburgh from Philadelphia, Pittsburgh and other cities bent on repealing or crippling the Sabbath law.

Look at New York where adverse bills with very plausible pretences have been introduced at Albany aimed at the life of our Sabbath.

Look at Florida where the numerous new population is striving with organized determination and financial help from northern cities to defeat the efforts of the old settled population to preserve their Sabbath.

Look at Maryland, Tennessee, New Jersey and Ohio at the quiet but forceful attacks upon the Sunday laws.

Colorado Springs and Greeley, Colo., are threatened. The war is on at Lakewood, N. J. Some of the cities of Texas are in the throes of the struggle. The forces of the enemy have invaded the Carolinas and Virginia.

With our very limited resources we are rendering inadequate assistance to these beleaguered communities. We are doing all within our power to preserve to the churches, to the Sabbath Schools and to the families within our reach the measure of quiet and order which they now enjoy on the Sabbath. The struggle is constant, for the foe is relentless.

* . . *

The adverse bills in the New York legislature have been defeated in the committees. We have come victoriously through this perilous season. But we have not accomplished all that we desired.

EASTER

The day was dark—upon a hill-top bare,
 Three wooden crosses stood against the sky;
 The lightning flashed—upon the center cross,
 The Blessed Son of God was nailed to die.

The crowd was mad—it vented all its rage,
 Upon the Cross between the other two;
 It stood in awe—for from His lips it heard,
 'Father, forgive them, they know not what they do.'

The whole earth rocked—from out the opened graves,
 Rushed forth again the vast un-numbered dead;
 'It finished is.' 'Father, I come to Thee',
 The Glorious Son of God for man is dead.

The crowd has gone—its work of hate complete,
 The soldiers come to see the work's well done;
 The Captain halts—looks up at Him and cries,
 'Surely, Surely, this Man is God's Own Son.'

The day is done—the Sabbath draweth near,
 In which they cannot touch their Blessed Dead;
 An old friend comes—he has a garden near,
 A new-made tomb in which they make His bed.

A new day comes—the Sabbath of the land,
 His lonely friends know not where they may go;
 The hours are long—instead of friendship sweet,
 Their saddened hearts are filled with untold woe.

The third day dawns—the faithful women friends,
 Go early to the tomb to see their Dead;
 The stone is GONE—the Angel Guardian speaks,
 'He is not here, He's RISEN, as He said.

He lives again—O Glorious Easter Morn,
 He burst the bands of death and rose again;
He lives again—for from His Throne Above,
 He Lives Forever in the Hearts of Men.

He lives again—and so We too shall live,
 Triumphant over sin and death and hell;
He lives in us—as here below we walk,
 In Heaven we shall with Him FOREVER DWELL.

THE BULLETIN

of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XVI

APRIL-MAY, 1929

No. 2



MR. ARTHUR L. LESHER
A Trustee of the N. Y. Sabbath Committee

REMEMBER THE SABBATH DAY
TO KEEP IT HOLY

National and International

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231 Bible House, New York

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THE BULLETIN

of the

NEW YORK SABBATH COMMITTEE

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in the interest of a

BETTER SUNDAY OBSERVANCE

Vol. XVI

APRIL-MAY, 1929

No. 2

PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in *The Bulletin* to

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231 Bible House, New York City.

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E. Francis Hyde, Treasurer,
231 Bible House, New York City.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

- A Sacred Day, and a Civil Institution** While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.
- A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship** It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

"INFLUENCE OF THE WEEKLY REST-DAY ON HUMAN WELFARE"

This attractive book is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City.

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SUBSCRIPTION BLANK

I hereby subscribe the sum of dollars

Name

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Date

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FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of dollars.

Monthly Report of the General Secretary

THE last month has been very important in the history of Sabbath defense in the United States, for in nearly all the state legislatures bills affecting the Sabbath have been under consideration. The legislature of New York adjourned without having taken action on any of the Sunday bills. Indeed, these bills were defeated in committees and never reported out.

Literature

New names have been added to our mailing list. There have been special requests for literature on the general subject of Sabbath Observance, also for literature on the movie question, on the Seventh Day question, and for the Sunday laws of New York and our catalogue of publications. Our literature, copies of our periodical, documents and bound volumes, are in demand not only by ministers and others interested in the Sabbath question but by our Exchanges.

The late issue of our *Bulletin* was delayed for the purpose of getting returns from the legislatures in session. The demand for that issue has been so great that we have been compelled to ask from the printer an additional thousand copies.

CORRESPONDENCE

Your Secretary by the advice of some members addressed the following letter to the President of the United States,—

“April 4, 1929.

Hon. Herbert C. Hoover,
The President of the U.S.A.,
Washington, D. C.

Mr. President:

May we present a copy of a small brochure which contains the Orders of former Presidents respecting the observance of our American Sabbath in the Army, Navy, Government Departments and schools of the United States of America and Immigration station.

May we ask that in harmony with these official acts of former Presidents, you issue such an Order as may seem to you wise to the Aviation Department, exempting the men employed therein from the exactions of unnecessary work on Sunday, the World's Rest Day, and protecting the communities from the distractions of disturbing noises of the aeroplanes on that day?

We are moved to make this request by the frequent and grievous complaints that have been pressed upon us by many who have suffered from the disregard of the day by the aeroplane service .

Respectfully,
NEW YORK SABBATH COMMITTEE,
(Signed) *D. J. McMillan,*
General Secretary."

This letter was acknowledged by the President's secretary with the information that there was no special department of Aviation, but that all the aviation business of the Government was under control of the Navy Department. Our letter was therefore referred to the Secretary of the Navy. From him we have received the following reply—

DEPARTMENT OF THE NAVY
Office of the Secretary
Washington

April 10, 1929

Dear Sir:

A copy of your letter of April 4, 1929, addressed to the President of the United States, has been referred to this department for consideration and reply.

As a proper premise, I beg to inform you that there is no separate Aviation Department of the government; that the Navy Department has under its jurisdiction only a portion of the aircraft maintained for national defense; and that, of the total number of naval aircraft, only one-third are assigned to shore stations.

The activities of naval aircraft ashore and afloat, are governed, as are other naval activities, by the terms of General Order No. 18, a copy of which I enclose.

Very respectfully,
(Signed) *Acting Secretary of the Navy.*

Mr. D. J. McMillan, Gen. Sec'y,
New York Sabbath Committee,
No. 231, Bible House,
New York.
Enclosure."

The Order of Secretary Daniels enclosed was issued during the World War. This Order complete is filed, only four paragraphs are pertinent to our business and are as follows:—

"In order to insure a proper observance of the Lord's Day in the Navy of the United States, and to provide the officers and men with rest and recreation so essential to efficiency, the following order will be carried out:

Hereafter all commanding officers and others officially concerned will see to it that aboard ships and on shore stations to which they are attached no work of any character whatsoever is performed except works of necessity.

No vessel of the Navy shall begin a cruise on Sunday except in case of emergency.

In all cases where Sunday work is required because of 'emergency' report shall be made to the department as to the occasion making the 'emergency' necessary."

THE WHITE HOUSE
Washington

April 25, 1929.

My dear Mr. McMillan:

Referring further to your letter of April 4th regarding the matter of exempting employees in the Air Corps from the exactions of unnecessary work on Sunday, I am enclosing a copy of a letter which has just been received from the Secretary of War.

Sincerely yours,

(Signed) *Lawrence Richey*,
Secretary to the President.

Mr. D. J. McMillan,
New York Sabbath Committee,
231 Bible House,
New York, N. Y.
Enclosure.

April 22, 1929.

My dear Mr. President:

I received Mr. Richey's letter of the 6th instant with which he inclosed a copy of one from Mr. D. J. McMillan, General Secretary of the New York Sabbath Committee, suggesting the issuance of an order exempting employees in the Air Corps from the exactions of unnecessary work on Sunday.

The order of President Roosevelt of March 25, 1908, that there shall be no Sunday work done unless it is imperatively necessary, has been brought to the attention of the Chief of the Air Corps who reports that no work is performed on Sunday by any Air Corps employee unless it is necessary.

Sincerely yours,

(Signed) *James W. Good*,
Secretary of War.

The President,
The White House.

A SURVEY

It is well for us to make a survey of our country in order that we may fully understand the work that lies before us.

NEW YORK

Saugerties by a referendum vote—Sunday movies are now allowed.

Peekskill closes Sunday movies.

White Plains—According to Judge Morschauser—

Movie theatres in New York State have no right to remain open on Sunday except under special privilege granted by city or village, authorized and empowered by the state legislature.

Appellate Division of Supreme Court rules that hearings on a Sabbath are invalid even when both parties ask for it.

Nyack at last accounts was fighting Sunday movies.

The Telegram made a brave, strong fight against unnecessary disturbing noises on the only day of rest we have during the week.

Bronxborough—Thirteen persons were fined \$5. each for selling merchandise on Sunday, and three others, second offenders, \$10. each.

New York City—*The Times* seems much grieved over the prevention of the Garnifod Bodlet dances on a recent Sunday evening and remarks:—"If a test of the law is really wanted the objectors should screw up their courage to the point of going after powerful theatre interests instead of choosing a small classical dancing troupe." The Times does not know that we have fought and vanquished some of the largest and strongest theatres in this city on the very same issue, notably the Hippodrome.

At a dinner recently given to the Drama Study Club, Mayor Walker made a speech in which he said that regarding the Sunday shows (for which Wm. A. Brady, a previous speaker, had pleaded,) he, had a bill passed in the Senate legalizing Sunday plays, but that when the bill went to the Assembly many distinguished players had appeared against it, saying that they, too, deserved a day of rest. And the bill was defeated.

Malone voted for Sunday movies at its spring village election, by a majority of 500.

Massena on the other hand defeated the proposition by a handsome majority.

Ellenville. The Dramatic Club of this village earnestly besought the Trustees for permission to stage a show Sunday evening. The Trustees refused. At a popular vote the Trustees were sustained.

Elmira—Sunday movies may be permitted under license, but all theatrical, athletic, minstrelsy, or other performances or contests are strictly forbidden.

NEW ENGLAND

Maine—This state is in the throes of an earnest though not violent controversy as to whether or not their old laws shall be revised and modernized. A bill was introduced in their legislature proposing a revision which failed and pleased even its supporters. They have a Christian League in which all denominations are represented. This league has appointed a committee composed of judicious, representative men to take the matter into consideration and report at a later day. Meanwhile Sunday baseball is prohibited.

Rhode Island—There is a struggle between the two elements—those who desire Sunday sports and those who maintain the law against Sunday sports. Between the two there seems to be a “perilous and dancing balance.” A measure proposing to settle the matter by way of a compromise is now in the hands of the Judiciary Committee.

Connecticut—This state is still in a turbulent condition on the question of Sunday sports.

Massachusetts—Conditions in this state have been sufficiently set forth in previous reports. But during the past month the Sabbath cause has suffered a serious loss in the retirement of Dr. Kneeland from the office of General Secretary, which he has held and administered with signal fidelity and ability for 34 years. He is followed in the office by the Rev. Dr. Robt. Watson who resigns the pastorate of the First Church to take up this important work.

NEW JERSEY

The Sabbath question in this state is in a comparatively quiescent condition—a calm which succeeds several years of turbulence. The conflicting parties seem to have come to an agreement for a modification of some of the restrictions of their ancient laws. But how much of a modification has not yet been determined. Meanwhile, the courts are continuing to enforce the Sunday laws with their usual fidelity.

PENNSYLVANIA

This great state has been and is still engaged in the most serious conflict in its history. Feeling has been deep and strong. Both parties have ral-

lied their forces and organized them well. The entrenchments of the Sabbath forces have not been broken and not a point has been yielded. The glory of Pennsylvania remains undimmed. But the legislature has not yet adjourned.

Delaware—Wilmington is somewhat disturbed over Sunday law enforcement. This state has a good set of Sunday laws and there is no effort looking to a change.

Maryland—Issues raised in this state on the laws respecting Sabbath Observance chiefly concern the citizens of Baltimore, who seem to be nearly equally divided on the Movie question. A referendum bill was on its third reading in the legislature when an opponent arose and quoted the following ruling of the Court of Appeals in a case under a law passed in 1920,—“A general law of this state cannot be repealed or enacted by a delegation to the people of a portion of the state of a matter which has always been regarded as a concern of the people of the entire state, and by the framers thereof placed among the general laws of the state.” The “Sun” has weakened and gone over to the enemy. But the effort to repeal or amend their Sunday laws failed.

Georgia—Vigorous assaults by amusement venders and sports magnates have been made upon the wholesome Sunday laws and customs of this state. The brunt of the struggles has fallen upon the city of Atlanta. But the city authorities, backed by the citizens, have hitherto stood firm. The City Council, by a vote of 22 to 8, declined to ask the Georgia Assembly to change state laws governing Sunday amusements.

Councilman Robt. M. Cobb, Jr., presented a resolution providing that in cities of 50,000 or more Sunday amusements would be permitted between 1 and 6 o'clock P.M. after voters of the municipality shall have approved the open Sunday. After offering the measure Mr. Cobb asked that it be sent to the Charter Revision Committee for recommendation, but on motion of Councilman Saunders that paper was tabled and never reached the Committee. Evidently these Georgia men do not see by what right any part of the moral law could be submitted to popular vote.

However, the Park Board of the City Council relented so far as to permit golf, tennis and swimming in the Parks, but without fees of any kind.

The action was based upon a ruling of the city attorney that not only is such activity on the Sabbath unlawful but it is illegal, likewise, for the municipality to collect money for use of its sports and educational facilities on that day. He added, however, that the law does not prohibit the playing of golf. The City Park Department upon that ruling that no charge could be made on these sports ordered the Parks closed on Sunday to these sports.

The "Atlanta Constitution," a leading paper of the South, discussed the whole matter from the different angles, but this remark is a just statement:—"The Georgia Sunday statute is not a 'blue law' by a long shot. It is a statute designed to be conservative of the day of rest which is the only use of the day the state can constitutionally consider in the interest of public rights and public order. No one with a worthy opinion wants a wide-open commercialized and riotous Sunday in Atlanta. The record of the people's conduct on that day during our whole history repudiates any such suggestion."

Florida—Winter Haven, Barton, Lakeland and Clearwater have yielded to the pressure for Sunday movies. Four out of five voted on the subject. Bradenton voted against the change. The trend is in favor of Sunday amusement and sports, though the old resident population is opposed to any change. The whole state is wrought up on this question.

Alabama—This state has an excellent Sunday law and the people are satisfied and do not entertain any proposition to change it in any respect.

Arkansas—Little Rock favors Sunday baseball by a large majority. Rural communities are still safe.

Tennessee—This state stands firm against Sunday sports.

OHIO

During a hearing before the Judiciary Committee of the Ohio legislature on a bill to do away with the Sunday law, Rev. H. C. Hutchinson, Pastor of the Hoge Presbyterian Church, said,—“I would rather have ten saloons open on the Hilltop in Columbus than one picture show. One open picture theatre on Sunday will do more harm to the task of building character in our youth than ten saloons.” His philosophy is that Sunday amusements will enter and influence homes where the saloons could not go. Ohio is safe—but in peril of organized and persistent assaults.

INDIANA

The Indiana Sunday laws are sustained by the courts and faithfully enforced by the officers of the law. The prosecuting attorney at Indianapolis, when appealed to by a guilty man, said that he took an oath to enforce the laws and means to do so. The laws are faithfully enforced.

There are two popular grounds for appeal for clemency, and for modification of the Sunday laws. The first is,—“I know of others who have broken the law and escaped punishment, therefore I ought to go free.” The second

is,—“There is a public demand for these things, therefore the law ought to be so changed as to permit them.” Should moral law be subject to popular vote?

Representative Scott introduced a bill which would fix a fine of \$10 to \$500 for operating a public dance hall or a public pool or billiard hall on Sundays. A strong sentiment favored the bill.

ILLINOIS

Charleston—The City Council has granted the petition of two movies to operate Sunday afternoons, but not in the evening. But the Mayor has expressed the opinion that the people of Charleston generally were opposed to Sunday movies and that he would exercise his authority to prevent Sunday shows during the remainder of his term of office.

Mattoon—An ordinance permitting Sunday movies was submitted to the City Council of Mattoon and is under consideration.

MISSOURI

Jefferson City—A wise Sunday law was introduced in the legislature. It forbids those things which must be forbidden if the Sabbath is to be protected at all. Its fate has not been decided yet. The bill is intended to make clear and definite what is somewhat vague in the existing otherwise excellent law.

Webster Grove—An attempt has been made to secure the repeal of a law which forbids Sunday movies. It has not succeeded. A. C. Wilson, Esq., an attorney, claims that real estate values in that town were based on its attractiveness as a place consisting of residences and that property values would decline following the opening of Sunday theatres.

TEXAS

This state has maintained all through its period of prosperity a wholesome Sunday law. Now the advocates of sports and amusements are striving to break down the law and to capture the Sabbath for their business. It is wonderful what persistence, in any cause, good or bad, may accomplish. They have made little progress yet—but “eternal vigilance is the price of liberty”—that liberty which Texas has maintained thus far from the threatening thralldom of the amusement masters.

WISCONSIN

This state is wrestling with the same enemies—those who would repeal the Sunday laws. But the people are holding their own against the invasion. The people claim that they have a right to decide what is desirable and what is not desirable, and they do not seek the advice of the sports and venders of amusements.

MINNESOTA

In this beautiful state the varied temptations to Sabbath violations on land and water seem irresistible to the weak and fallible and in the summer time multitudes of the people of this state seem to be of these classes. Can it be that these are hardened law-breakers! or are they simply weaklings who have not enough force to resist?

IOWA

Council Bluffs. Sunday dancing, prohibited by an old Iowa law, has become a live issue here. There seem to be two theatres in the city that are particularly concerned. The Strand Theatre attempted a Sunday night dance when the Central Labor Union, affiliated with the American Federation of Labor, threatened an injunction to stop the dance or to arrest the persons violating the statute. The manager was not at all concerned, for he was not held responsible, only the dancers are subject to arrest and punishment under the law. The remedy proved affective. At an earlier date the Mecca Dance Hall abandoned attempts at Sunday dances after Chief Lane threatened to invoke the law. Iowa does not permit Sunday dancing.

KANSAS

Wichita—There is a state law which prohibits Sunday shows. But Sunday shows seem to be the chief issue in the spring election here. The excitement has risen so high that a very large vote was cast resulting in a vote of 7,931 for and 10,225 against Sunday movies,—a fine victory. The law is sustained and there will be no Sunday movies.

NEBRASKA

This state has not been troubled with the movie questions since the law does not forbid the movies, but it was known that the opposition to them was

strong. The vote was taken in the City of Wahoo for business purposes in order to determine the relative strength of the pros and cons. The result showed nearly a tie. There were 426 for and 409 against Sunday movies. Majority for movies 17. It is thought that the encouragement was not sufficient to start the business.

OKLAHOMA

By Ira Rinehart

Staff Correspondent of Evening Post

Tulsa, Okla., Feb. 23—A most unusual step was taken voluntarily by two leading oil companies during the past week to assist in remedying the overproduction of crude. Prairie Oil and Gas Company and Barnsdall Corporation announced February 17 that they would shut down all producing oil wells on Sundays.

So impressed with this action was the Seminole production superintendent, T. B. Slick, the largest independent oil operator of the United States that he shut down production last Sunday and probably will continue to do so in the Seminole area. Other companies will no doubt be impressed with the leadership of these firms and it may be that the near future will see lease men in all the fields of this country getting Sundays off like all other "white men" who are working.

It is an age-old story among oil men that they cannot shut down their producing properties or they will ruin their oil wells. Salt water is produced in large quantities on some leases and operators have been fearful that if the fluid is not continually pumped from the bottom of the hole and the salt water is not kept off the oil sand the wells might be ruined. The Prairie and Barnsdall companies will prove or disprove this theory because their properties are so scattered over the various producing fields that a test of the old idea will be made on every producing sand in Oklahoma and Kansas and perhaps in all of Texas.

Inasmuch as the daily oil production of this country is 2,667,500 barrels, the present annual rate of production is around 973,637,500 barrels. There are fifty-two Sundays in the year, so if no oil was produced on that day, at the present rate of production, the daily output of this country might be reduced 138,710,000 barrels. This is far in excess of the present annual rate of overproduction, and the whole thing could be solved if everybody would co-operate on the Prairie-Barnsdall plan.

A 100 per cent Sunday shutdown of oil wells cannot be expected because a certain percentage of the operators will continue believing that the day's shut-down will ruin their wells. Such a thing might be proven to be an actual fact on certain wells, so it will be necessary to keep them operating, but it might be possible to shut down 75 per cent of the wells, and these would include most of the largest gushers that make the larger amount of production.

Norman—A proposition to repeal the Sunday law was to be voted on at the spring election when President W. B. Bizzell said:—"I believe that thousands of the best people of the state would feel that our citizenship had taken a backward step in their attitude of maintaining a high moral and religious atmosphere." The law was not repealed.

Those great middlewest, northwest and southwest states cover more than two-thirds of our National domain and hold our destiny in their hands. The moral issues are alive in them all. They are friendly to the Sabbath but the Sabbath is in peril in every one of them as in all the other states, and we are doing nothing for them except through the press. Now what can we do to resist the tendency everywhere to relax the law?

With very suggestive uniformity the issue everywhere is between the advocates of Sunday sports and amusements and the defenders of our safe and sane American Sabbath. When our enemies fail to win a direct vote on the issue, they invariably appeal for a referendum, and why? Simply because they know that they are prepared to herd the underworld to the polls while the friends of law and order have no adequate machinery to compete with them.

NOTES

The Lord's Day Alliance of Canada has reached the age of 40 years. The birthday will be commemorated by the congregations of the Anglican, the United and the Continuing Presbyterian churches, all of whom endorse the faithful work of that Alliance.

* * *

The Senate of the United States, being pressed with business was about to prolong its session into the Sabbath when Senator Robinson of Arkansas protested against it, saying,—“The Sabbath day has been set apart for rest and worship.” The Senator further said,—“Making no pretense to the possession of a sanctimonious disposition but respectfully conforming to the traditions, the sentiments and feelings which are deep-grounded in the hearts and consciences of the men and women of this republic, I enter a solemn pro-

test, in all sincerity against the proposal that is now imminent to compel the members of this body to violate their conscientious convictions, desecrate and dishonor the Sabbath and engage in what is likely to become an unseemly filibuster."

Senator Bruce of Maryland pointed out that the Senate did meet on Sunday in 1923. He asked whether Senator Robinson had "heard anyone last night base his opposition to a Session of the Senate to-day on Sabbatarian scruples." "Yes," was the answer, "Twenty of them. They did not object in debate because the motions were not debatable, but I could name twenty Senators about the chamber who did so." The Senate voted recess by 39 to 36.

* * *

The official report of the British Government as to Juvenile delinquency in Scotland reveals very startling facts. It was discovered that offenses committed on Sunday were much more numerous than they ought to be. Of 6772 cases those occurring on Sunday, instead of forming one-seventh of the total, formed one-fifth. In 733 other instances Sunday offenses constituted more than one third.—The delinquency which is discovered is probably only a fraction of what is committed.

* * *

"I do not favor Sunday movies because I maintain that there are other pleasures which can well fill the day and night and there are plenty of days in the week when we can enjoy the movies."

Mrs. M. M. B.

BLUE LAWS

The phrase "*Blue Laws*" is of high origin and is of respectable significance. But its flippant use by newspaper scribblers has fastened upon it a contemptuous significance which is unwarranted and unfair. The *Pathfinder Magazine* has given the origin and true meaning of the term. This magazine says:

"There is some dispute as to why such laws were called blue laws. It has been suggested that they were so called because the book in which they were bound had blue covers. But there is a more plausible reason. The Covenanters adopted blue as their color in contradistinction to the royal red. For that reason the Scotch Presbyterians, as well as the whigs generally, were called "true blues" during the Seventh century. It was at this period that "blue" acquired its meaning of strict or puritanical, and that is no doubt the significance of the word in the phrase "blue laws."

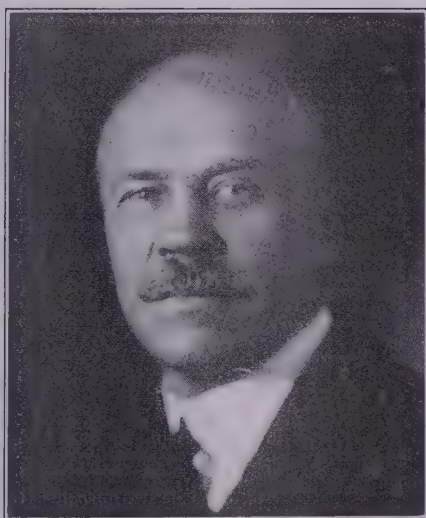
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231 BIBLE HOUSE NEW YORK CITY

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No. 3.



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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

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THE SABBATH — THE CITADEL OF CIVILIZATION

by Edw. A. Tuck

SUNDAY laws were written in men's bodies and souls before they were written in the Bible. The Sabbath was not made for a nation, but for the race. We do not keep the Sabbath because God gave it to the Jews, but God gave it to the Jews because the Rest Day was made for mankind, to whom the Jews who were the keepers of his oracles were to transmit it.

Gladstone said, "I go to church on Sunday, not only because I love religion, but because I love England."

Ruskin said, "Greater things are done for humanity between the hours of eleven and twelve on Sunday than all the rest of the week."

Judge Parker said, "Take care of the Sundays and the week days will take care of themselves. On the other hand, if you break the fourth commandment, it tends to ravel out all the others."

And Jesus, its Lord and Fulfiller, said, "The Sabbath was made for man," emphasizing with His characteristic spiritual illumination, not its prohibitions, but its privileges. For the Sabbath is not an end, but a means. In the Old Testament it was the crowning gift and monument of creation; and, as The Lord's Day, into which it has blossomed in the New Testament, it is the monument of the Lord's resurrection, the supreme event in God's greater work of redemption, and a prophecy of our own resurrection. For its enriching blessings are for two worlds.

The Constitutional Argument

In order to understand the Sabbath problem, and to do any effective work for its preservation, as well as properly to evaluate its privileges, we need first to see clearly the two-foldness of the Sabbath. The Sabbath presents itself under two aspects,—the civil and the religious.

The civil Sabbath guards against the encroachments of labor and business, the religious provides for worship as well as rest. The civil Sabbath is protected by law, and is to be enforced the same as any other law. The religious Sabbath is voluntary and rests upon love. There is no command in the New Testament to keep the Lord's Day. It is sometimes called by that name from grateful love and loyalty to its redeeming Lord. The civil Sabbath has as its object the public health and the public morals. The

religious Sabbath has as its object, the worship of God—man's noblest act: the development of character—the greatest thing in the world: the realization of Christ's Kingdom on earth—the goal of history, and the preparation of the soul for its life and citizenship beyond the stars—man's everlasting home.

Friends and foes of the Sabbath have alike often made the mistake of not recognizing this distinction between the civil and the religious aspects of the institution. Sometimes its friends have gone to the legislature for a law compelling religious observance. But we do not make men religious by law. We could not, if we would, and we would not, if we could. If we tried, we would only make martyrs or hypocrites. But we would not try, for we believe in liberty of conscience, and a man is answerable only to God for his religion. Besides the essence of religion is love, and that cannot be compelled, but is voluntary. We must not confound the work of legislation with the work of persuasion.

All that we can ask of the legislature is, to set apart a day for religion, leaving everyone absolutely free as to his religious observance, or non-observance, provided he does not interfere with the equal liberty of others. Such a day, recognizing rest and religion as fundamental to the public health and public morals, is within the province of the state, and is of supreme value to society for the formation of character which is the nation's highest product and protection. It is this which led Blackstone to say, "The Sabbath is of inestimable value to the state, considered merely as a civil institution, apart from its religious significance."

On the other hand the foes of the civil Sabbath often oppose Sunday laws on the mistaken ground that they are religious laws, basing their opposition on a misconstruction of the words of the Constitution, "Congress shall make no law respecting an establishment of religion." It is high evidence of the completeness of our religious liberty that few people even know what the "establishment of religion," which is forbidden, is. But in England the Episcopal church is the established church; in Scotland the Presbyterian church is the established church; in Spain the Roman Catholic church is the established church and in Turkey the Mohammedan religion has been the established religion. When a government establishes a religion it selects one religion out from the others, gives it special privileges and preeminence over them and supports it at government expense. That is forever prohibited in this country, and the government must be absolutely neutral in sectarian affairs, and all religions must be on an equality and self-supporting. The objection to Sunday laws on the ground of the clause quoted from the Constitution is entirely irrelevant.

It is an establishment of religion, not the recognition of religion that is prohibited by the Constitution. From the landing of the Pilgrims to this day religion has always been recognized in this country. Religion is recognized whenever the President issues a Thanksgiving Proclamation or calls for a day of fasting and prayer. Religion is recognized whenever the chaplains offer a prayer in Congress, or an oath is administered in court. Religion is recognized by the motto on our coinage, "In God we trust." Religion is recognized whenever as citizens we sing,

"Our fathers' God! to Thee,
Author of liberty,
To Thee we sing;
Long may our land be bright
With freedom's holy light;
Protect us by Thy might,
Great God, our King."

In these and in hundreds of other ways, religion is properly recognized. Indeed so necessary is religion to the welfare of the nation, and so important is the Day for moral appeal and for moral and religious training that President Roosevelt said, "The Sabbath is as necessary for civilization as for Christianity;" and Emerson said, "The Sabbath is the core of civilization;" and Chief Justice Brewer of the Supreme Court said, "This government is founded upon and interpenetrated by the Bible." But finally the Constitution itself settles the question as to the constitutionality of a Sunday law for there is a Sunday law in the Constitution which declares, "the President shall be allowed ten days for the consideration of a bill, before affixing his signature, 'Sundays excepted'."

The Physiological Argument

It is an old maxim of the law books, that "He knoweth not the law, who knoweth not the reason thereof." What is the reason for Sunday laws? Jesus said, "The Sabbath was made for man," just as air, food, water, light, electricity, the resources and uniform laws of nature were made for him. Nightly rest alone is not sufficient to restore a man's vitality from the fatigue of toil. The President of an American Insurance Company has said that they "would not consider favorably the application of a man who worked continuously." Seneca, the Roman writer, satirized the Jews, because, "They spend one seventh of their time in idleness." But where are the Romans today, while the Jews have come down thru the centuries unconsumed like their own burning bush. Man needs the weekly rest. The dean of Tufts Medical College has said, "The Sabbath is a hygienic necessity." The Sabbath is as scientific as it is scriptural.

Dr. Haegler of Basle who is the world's foremost authority on the relation of the Sabbath to hygiene, has demonstrated by scientific experiments the physiological need of the Sabbath, and his conclusions are accepted by the informed medical profession generally. Dr. Haegler found by careful scientific tests of the blood corpuscles that the night's rest does not fully restore the daily waste from labor and that it needs the prolonged weekly rest to do this. It is interesting to know that the Hebrew word for "rest," or "sabbath" means literally, "take breath." And Dr. Haegler shows that when a man is absorbed in his work, he does not take in a full breath, but that he takes in one or two cubic inches of air less at each breath. If he takes eighteen breaths per minute, in eight hours of labor he loses 18,000 cubic inches of air, as compared with when he is at rest. He is using more oxygen than he breathes and microscopic tests show that only about five sixths of the corpuscles come back to their normal condition thru the night's rest. Twelve hours rest is insufficient to restore them to health. Thus the man loses about one sixth of a day's vitality each day and at the end of the week he is six sixths, or a whole days vitality behind. Now Dr. Haegler found that a rest from labor at the end of the week of from 33 to 36 hours would restore the rest of the corpuscles, and that on Monday morning, after "taking breath" on the Sabbath he would start out to work with his vitality registering where it did on the previous Monday, and so on thru life. Otherwise, if a man works continuously, or ignores the Sabbath rest, his vitality will be registered by a constantly descending scale, and he will either do inferior work, or grow prematurely old, or he will be compelled to take upon his back the rest in sickness which he would not take in health.

In other words we are a sort of seven day clocks and the Sabbath is given to restore the spring. So the Sabbath is not a day lost, but a day gained. It is the saving's bank of health, without which the race would become vitally bankrupt. And instead of the Sabbath law being an arbitrary command, or the narrow teachings of an outgrown creed, or the antiquated custom of a peculiar people, the Sabbath rest is taught by physiology as well as by theology, and rests on reason as well as on revelation; and the words written by Moses on tables of stone, "Six days shalt thou labor and do all thy work, but the seventh day thou shalt rest," were written by the finger of God upon every vital organ of the body, and upon the wall of every tiny cell of brain, and bone, and tissue. And the Sabbath is as universal and perpetual as the race. And again "Wisdom is justified of her children." So that Beaconsfield said, "Of all divine institutions, the divinest is that which gives one day's rest in seven to man." This is indeed "the day the Lord hath made," made for man.

Now "what is good for the bee is good for the hive." What is good for the individual is good for the state. The necessity of Sabbath rest gives the **right** to Sabbath rest and Sunday laws are only the recognition of laws already written in the constitution of man. For laws must rest upon law. And men do not really make laws—they discover them, or, like this one, they are revealed. Concerning this revelation President Tucker of Dartmouth College said, "If the ten commandments had not been revealed, it would have been necessary for men to have evolved them, in order to have society." Surely "in keeping of them there is great reward." "Bind them about thy neck; write them upon the tables of thine heart."

The Economic Argument

The observance of the weekly rest day has a wonderful economic effect upon society. When the plow lies idle in the furrow, when the doors of trade are shut, when the wheels of the factory are stopped, and the chimneys cease to belch forth their smoke, there are processes going on that contribute to the commonwealth more than continuous labor would do. Continuous labor is of the essence of slavery. But slavery is uneconomic as well as unethical. A slave only eats to work and works to eat. But in the long run a man will do no more work in seven days than he would do in six. He will therefore produce, or earn, no more by continuous labor than when he takes his weekly rest day. But the slave is also only a meagre consumer. He helps no markets.

But when the toiler has a regular recurring weekly rest day, he ceases to be a slave, and become a man. And when a man has a chance on Sunday to wash up and change his clothes, to enjoy his home and to get acquainted with his neighbors and to go out in the world, there are developed an entirely new set of wants, tastes, desires and ambitions. He wants better food and clothing, better furniture and houses, papers, books, music, education, travel, government and religion. And ten thousand factories and institutions are set at work all over the land to supply the newly awakened wants created by the day of rest, and the inventiveness, productiveness, consuming power and prosperity of the nation wonderfully increased, justifying the remark of Emerson, "The Sabbath is the core of civilization."

The Social Argument

But for a far higher reason than an economic reason the Sabbath is necessary for society. It is the day for moral appeal and moral training,

and morals are as necessary, or more necessary, to a democracy than education. Beecher said, "If it had not been for the American Sabbath and the men who stood in the pulpit on those days, we would never have won the war for the preservation of the union!" It was because care free and toil free men and women could come together on that day and listen to appeals for God and humanity that the conscience of the people was aroused, and the union saved.

The Sabbath saved the nation then, and it will save it again if we will keep it. And without this day for moral appeal how else shall we meet the greater problems and perils than now confront us? Without it how can we educate a public opinion that shall substitute law for war, and the appeal to reason for the appeal to the sword in settling international disputes and stop the waste, the woe, and the wickedness of war?

Without it how shall we carry to success the prohibition of the liquor traffic, "God's worst enemy, and the devil's best friend," and the greatest foe of society, and which was written into the Constitution by the largest majority of any line in that document largely thru the agitation, the efforts, the prayers and the votes of Sabbath keeping citizens? Without it how shall we substitute the brotherhood of man for racial prejudice which is a stab at democracy as well as at Christianity? Without it how shall we educate a public conscience which shall lead to the just settlement of the great social and industrial problems, the right settlement of which involves the very existence of society? For "righteousness exalteth a nation, but sin is a reproach to any people." "The nations that forget God shall be turned into hell," and history is strewn with the wrecks of nations that have gone down because they forgot God. Let us remember, "The Sabbath is as necessary for civilization as for Christianity."

You can no more build a nation and ignore the divine laws for nation building than you can ignore the law of gravitation in mechanics. "Obedience to law is liberty." "Obey nature, and command her." "This is England's greatest asset," said one of her recent kings, as he took a Bible handed him at his inauguration. And Napoleon wisely put the Bible in the department of political economy in his library. Religion is the root of morals. Duties are the foundation of rights. The civil Sabbath is a great national asset fulfilling the prediction of the prophet Isaiah that they who keep it "will ride on the high places of the earth;" and confirming the utterance of Webster, "The longer I live, the more highly I esteem the observance of the Sabbath, and the more highly I esteem them who urge its proper observance upon us." Patriotism calls for the observance of the civil Sabbath as surely as love calls for the observance of the Lord's Day.

Its higher function is to spiritualize democracy. "He who spiritualizes democracy" said Mazzini, "saves the world." To spiritualize democracy is to save the nation.

If we are inclined to make the Sabbath a day of prohibition and restraint and a burden, instead of a day of privilege, as many did in His time, let us heed the words of Jesus, "The Sabbath was made for man,"—for the whole man, moral as well as physical. If we are inclined to use it for selfish and unholy purposes, forgetting God and man and that it is the soul's day, let us heed His additional words, "The Son of Man is Lord also of the Sabbath Day."

The Religious Argument

But the supreme argument for the Sabbath is that it is the soul's day. Here we pass from the civil Sabbath to the religious Sabbath—or The Lord's Day. If you do not have a Sabbath for your soul, you assess yourself lower than God assesses you. For a man is more than a brother to the ox, more than a mason, a carpenter, a tradesman or a lawyer. He is a child of God, for whose home beyond the stars he is being trained. The Sabbath is the university of heaven on earth and can give him a higher degree than any university of earth can give him. The civil Sabbath is but the casket containing the more precious jewel which is the gift of the Lord of the Day. He is the true Rest Giver. He does for the soul what the day does for the body and says with outstretched arms and magnetic voice, "Come unto Me, all ye that labor and are heavy laden, and I will give you rest." So Paul teaches that it (the Sabbath,) is "a shadow" of good things to come, "but the body is Christ." (Col. 3:17). There is more in the Sabbath than the Sabbath. It is a shadow, a picture, a parable of Christ. Just as the lamb, the priest, the manna, the temple were types and pictures of the Coming One, so also is the Sabbath and He is the realization, the fulfillment of all these. "Lord, thou hast made us for Thyself," said Augustine, "and we are restless till we rest in Thee."

"I heard the voice of Jesus say,
Come unto Me and rest;
Lay down, thou weary one, lay down
Thy head upon my breast.
I came to Jesus as I was,
Weary, and worn and sad;
I found in Him a resting place,
And He has made me glad."

CHANGING CONDITIONS

When golf was introduced into this country no one thought of playing it on Sunday. There was no law specially forbidding Sunday golf. But popular sentiment forbade it. By slow degrees it has worked its way into favor with certain classes, but sacred interests are suffering from the innovation.

Later, moving picture managers and professional baseball players tried to invade the sanctity of our Sunday, but civil law stood in the way. Repeated attempts were made to have the law so amended as to permit both. But every attempt failed. Finally a bill was introduced into the New York legislature which would permit the governing boards of cities and villages to violate that law if they wanted to right bad. The bill passed both houses of the legislature and received the signature of the governor. So we have the anomalous situation that while we maintain the law in tact we permit its violation by the constituted authorities if they are convinced that a good many people would like to have it violated. The Sabbath Committee cried out for help in its effort to prevent this crude and iniquitous thing, but their cry was unheeded, and the tares grew while the husbandmen slept.

SUNDAY THEATRES

The question of Sunday theatres will not down. The plea for them is pressed with unabated vigor, but not by the public and not by the actors as a body, but by the proprietors who consider covetously the idle money in the pockets of the people who are spending their Sabbaths in an intelligent, restful home life. The people are not hungering for Sunday theatres. The actors do not desire them. They prefer rest with relaxed nerves so that they can return with renewed vigor and refreshed spirits to their professional work. They do not care to appear languidly before the Sunday audiences who are inferior and do not stimulate to high endeavor. The actors know that such work will yield them no greater income than the six days work. And they also well know that after such a weary Sunday performance it would be impracticable if not impossible to rise on Monday to their high standard of excellence.

The only demand for Sunday theatres comes from the Managers who selfishly covet the larger box receipts of the Sunday performances.

Now comes one S. J. Warshawsky of Astoria with a much used and abused solution of the problem. He says:—

"Of course there is no question of the terrific strain of a seven-day series of performances by the actors. I agree with Mr. Gillmore on that. But how about this solution? —

"Suppose, instead of the seven-day idea proposed by Mr. Ziegfeld, we retain the six-day schedule but eliminate one of the early days in the week and replace it with the Sunday performances. If the legitimate managers would all agree to close their theatres for the benefit of the actors on, say, Monday or Tuesday, days which are not so hot for business, they could then make a fair proposal to Equity that the actors perform on Sunday."

Mr. Warshawsky would confine the commercial advantages of Sunday to the one line of business to the exclusion of all other enterprises. He is evidently moved by the same spirit which moved the Scotchman to pray,— "Oh Lord, bless me and my wife, my son John and his wife, us four and no more." Such a monopoly of the divine favor might gratify the Scotch quartette for a season. And Mr. Warshawsky and his Sunday performances might prosper for a season if men of other professions and businesses should generously acquiesce. But has Mr. Warshawsky never considered the difficulty of shifting Sunday with its appointments and attributes to another day, and the question how long such a Sunday with its present sacred restrictions broken down or transferred would continue to be of such distinctive commercial value even if it were possible to exchange it for a week day? The thing that makes Sunday so important is its distinctive safeguards. Remove these and it would be like any other day—as the Soviet Russian Government now contemplates. Let those countries and communities that have tried the experiment answer the inquiry. Ancient Israel tried it and fell all to pieces as a nation. France tried it and soon restored the Sabbath. Russia is not a conspicuously shining example as a nation. California, years ago, decided that the Sunday law was unconstitutional and discarded it. It is now crawling back under its protecting wings. Other states which have tried to break down the Sunday barriers are having serious difficulties without realizing the expected benefits.

SUNDAY LAWS

Those loose views concerning the observance of the Sabbath which some good men hold have grown out of the notion that the Fourth Commandment was a part of the Jewish economy which the coming in of a better covenant had abrogated.

It is true that the ceremonial law was for the Jews as a nation and perished with the nation. But the moral law was universal and abiding in its application.

We have every reason for leaving the Sabbath commandment where God placed it among those fundamental moral precepts which constitute the permanent and universal law of our race.

There has been no change in human nature rendering the moral law useless, nor any divine edict or permission for its repeal or amendment, neither has there been discovered any reason in human experience or national history or the findings in scientific investigation for its abrogation.

The attempts of some states and many communities to set aside or amend it have resulted in increase of crime, immorality, disorder and the threatened decay of religion.

Still stands the ancient order which the Creator ordained and never changed.

A WHOLESOME SABBATH

The Sabbath Committee stands as it has always stood for a clean, reasonable Sunday in which the toiler shall be relieved of the exactions of business and in his quiet rest shall be protected from unnecessary distracting noises. This service is needful for the good order of Sunday, for the health and welfare of the family and for the relief of the worn and weary nerves of the individual.

The frequency of mental collapse, of nervous prostration, of despondency, of despair and of discouragement and suicide are attributable in large measure, to neglect of the prescribed weekly day of rest. If minds could be relieved of the cares and burdens of business on the weekly rest day the department of public health would have a different story to tell in each recurring report. No man can long endure the ceaseless grind of business.

There is a growing sentiment in some parts of California favorable to a better Sunday law. The Good Government Association of Los Angeles has petitioned the City Council to pass an ordinance prohibiting the operation of motion picture theatres in that city on Sundays. The petitioners claim that the Sunday picture business is opposed to the divine commandment to keep the Sabbath day holy; that the pictures have no bearing upon the Bible; that they divert minors from keeping the Sabbath day as they should; that the rougher elements congregate about the picture shows and by their influence and example mislead the younger people,—leading them away from the Sunday Schools whose instruction they so much need; that the whole tendency of the Sunday picture business is to destroy the Sabbath which society cannot afford to lose.

A JUNE SUNDAY

That endless line of cars, funereally slow, dragging itself homeward at all approaches to the city, from Sunday afternoon till Monday! But once upon a time. . .

Children's Day came after Apple Blossom Sunday, in June when the peonies were out. They stood in tall vases on each side of the pulpit: dark red, old-fashioned kinds that scented the whole church within a little while after Mrs. Perkins had brought them in, well before service. During the long drive from her house, three miles away, she had supported them anxiously as they stood in a pail of water on the wagon bottom at her feet. Once when the horse shied the water splashed out over her pointed patent leather Sunday shoes. But hers were the finest "pinies" in the congregation.

It took some time to dress the altar for Children's Day. The ladies swished in early and consulted in whispers, rustling reverently about in ruffled white, carrying full vases from the pump in the yard. The font was filled with great wan water lilies, pulled by the boys from White Pond at sunrise. Ropes of daisies which the younger ladies had gathered and made with gentle excitement yesterday were festooned along the platform. A tumblerful of lilies-of-the-valley was placed beside the Bible. All done in a tense and fragrant silence, broken only by a bumblebee that had followed the flowers in.

When the children marched in, all ribbons and needlework and big bows tied to curls, the church was quiet and sweet. Parents turned their heads to watch, but without unseemly commotion. Every one knew what the text would be, today, with the hymns. And then at last the program! The thrill of the presentation of Bibles, and next a pink posy of five summers, trembling but resolute, ascended the steps, turned and bowed . . . One must not fail, with God listening! In a solemn voice, yet remembering to put in every gesture, she declaimed "Heigh-ho, daisies and buttercups!" The others did just as beautifully, and afterward there was the delight of talking in the vestibule, the jogging drive home under parasols, the chicken potpie, and just a song and prayer service after tea. That was a strange Sunday, ending at evening. Peonies and stillness—and time.

EBEN ERSKINE OLCOTT

Mr. Olcott, for nineteen years a member of the Sabbath Committee, passed away June 5th after a period of declining health.

Mr. Olcott was born and reared in New York City. He was graduated from the City College and afterwards from the School of Mines Department, Columbia University, with the degree of C.M.E. He was engaged in mining and metallurgy in the western states, also in Mexico and South America. He was President of the American Institute of Mining Engineers. His ability and wide attainments attracted attention.

He was an influential member of the General Consistory of the Dutch Reformed Church. He was a member of the Board of Foreign Missions of that church, one of the managers of the American Bible Society and of the New York Sabbath Committee. He was a firm and valuable friend of the American Indian and was Treasurer of the American Indian Institute in Wichita, Kansas.

He was a member of the American Geographical Society, of the Metropolitan Museum of Art, and of the American Museum of Natural History. He was a member of the Sons of the Revolution, of the Union League, the Pilgrim Society, and the St. Nicholas Society.

In his business relations he was a member of the Lincoln Office of the Irving Bank-Columbia Trust Co., Vice President of the Lincoln Safe Deposit Co. He was President of the Hudson River Day Line. Under his administration the three largest boats of the line were constructed. He organized the great Hudson-Fulton celebration in 1909.

Mr. Olcott was married to Miss Kate Van Santvoord, daughter of the late Commodore Van Santvoord.

At his death, Mr. Olcott left, besides his widow, three sons—Alfred, Dr. Charles T., and Mason and a daughter Katharine.

Mr. Olcott was an able and wise counsellor, conscientious and faithful in the discharge of his duties and obligations. He was loyal to the sacred professions of friendship. His varied accomplishments and systematic habits enabled him to serve well the many interests with which he was identified. He will be sorely missed by every cause which he has served.

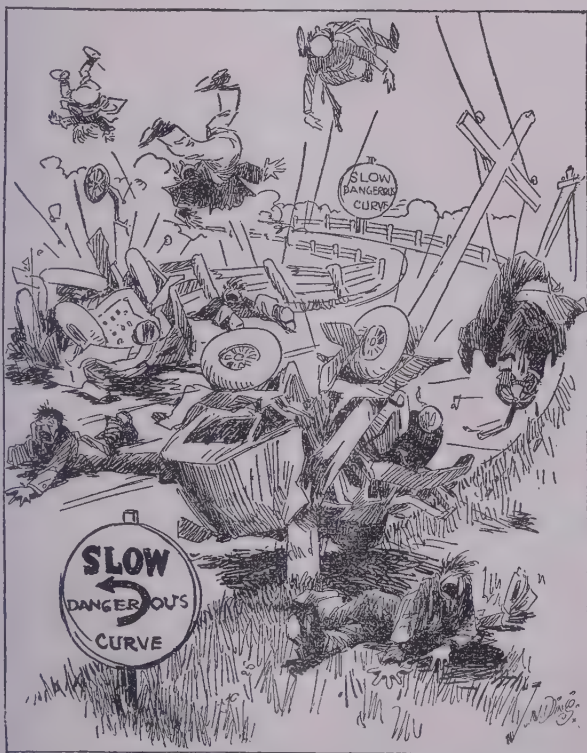
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NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

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No. 4.



"JOY RIDING" ON THE MODERN "DAY OF REST"

Recuperation and preparation for the ensuing week's stress and strain evidently is not part of some folk's "scheme of life."

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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

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Foreign Correspondence

ENGLAND, SCOTLAND AND WALES

The 98th Annual Report of the Lord's Day Observance Society of London is a document of great value. It is a record of splendid achievements as the result of well organized and intensive activities. Sabbath desecration had been increasing by leaps and bounds ever since the close of the great World War until the feverish devotion to games and sports and vapid amusements had well nigh captured the masses, and all known remedies seemed utterly useless. There were Sunday demonstrations, Sunday boxing tournaments, Sunday horse races, Sunday flying stunts, Sunday cabarets, Sunday dog races, and Sunday theatres—sports and games of all sorts. As an inevitable result all sorts of employees had to labor.

12% of the working population followed their weekday vocations on Sundays. 250,000 shops were open on Sunday.

74587 Public Houses, more than three times the number of places of worship, were plying their trade on the Sabbath. There was a loss of 1,700,000 boys and girls from the Sunday Schools.

By wise management and without flourish of trumpets the Society commanded the confidence of the public and succeeded in rallying the forces of righteousness. The Lord Mayor of London commended their campaign in a strong message.

Mr. Stanley Baldwin, Lloyd George and Ramsay MacDonald were among those who were with them in preserving the Holy Day. The Society launched a campaign to rescue the Sabbath. The Sunday question became an issue in the General Election. In the present Parliament, through the labors of the Society, there is a solid phalanx of M. P.'s pledged to resist the Sunday opening of theatres.

Victories over Sunday games were won in nine places. They fought battles against cinema with signal success in many cases. Subtle attempts to secure Sunday cinemas under the guise of "Charity performances" have been frustrated. A notable instance is reported from Ealing where a crowded demonstration was held in the Town Hall where a petition was launched and signed by 9,302 residents. During the campaign the cause was greatly helped by the announcement that the King Edward Hospital had refused to accept any funds derived from Sunday cinema performances or similar Sunday-breaking efforts.

But the list of victories and successful movements is too long for our space. *The Sunday at Home* describes the labors of this Society during the twelve months as "a romance of Christian effort." The success of the Society's work is acknowledged by friend and foe.

The Come-to-Church campaign has become most powerful for the promotion of the due observance of the Lord's Day. On the first Sunday after Easter in 5061 churches of all denominations special sermons were preached emphasizing the claims of the Lord's Day. The message was heralded from the wireless to millions. The sermon by Canon A. E. Smallwood in Holy Trinity Church was broadcast. A unique feature of the service on this day was the singing in 5061 churches simultaneously of Bishop Wordsworth's well known Sabbath Hymn "O! Day of Rest and Gladness."

Newspapers throughout the land rendered splendid support to the Come-to-Church Campaign. The striking message from the Lord Mayor of London was repeated by hundreds of newspapers and from thousands of pulpits. There was probably not a hamlet in the country which was not reached.

The success attending this effort encourages the Committee to believe that, despite the prevailing lethargy of the age, deep down in the hearts of the people there is still a real regard for the Lord's Day and the Lord's House.

Calls from **Scotland** for help in resisting Sabbath desecrations were answered. At Inverness a crowded demonstration resulted, among other things, in the abandonment of the suggested running of Sunday steamers on Loch Ness. This campaign extended to five other cities. A petition to the London, Midland and Scottish Railway against Sunday Railway Excursions in the Highlands was adopted at these meetings and over 30,000 signatures were obtained. The three Scottish Sabbath Protective organizations together with committees of the Scottish churches are working nobly in this cause.

In **Wales** a similar appeal for help resulted in the formation of a vigorous branch of the Lord's Day Observance Society under the presidency of the Lord Bishop of Llandaff.

The Report closes with this stirring appeal,—

"Fellow countrymen, the recent agitation to secure the Sunday opening of theatres and music halls is the most daring attempt which has yet been made to break down the Lord's Day in our land. If successful it would deprive 30,000 theatre and music hall employees of their weekly Day of Rest; it would strike a blow at the good work of the Christian Churches in our midst; it would despoil, for the financial aggrandisement of a little group of theatre owners, the hallowed hours of the Day which God has commanded men to keep *holy*. Let us then arise. Let us help defeat these man-enslaving, Sabbath polluting, Nation-dishonoring proposals."

There is appended a fine financial statement showing an income from all sources, including about \$1000 from the Ladies' Working Circle, of \$50,000.

A fine Headquarters building has been secured, centrally located and containing seventeen rooms.

From our new Corresponding Member for Scotland, the Rev. Peter M. Chisholm, comes this communication issued by **The Scottish Sabbath Protection Association** of which Mr. Chisholm is Secretary.

Glasgow, June 12th, 1929.

Dear Sir,

The preservation of the Sabbath as a divine institution that has ever contributed to the welfare of the people, both on the material and spiritual side of their nature, not only in their individual but in their collective life in the home and in society, is a matter of the very greatest importance. With the loss of it as securing recreative rest from the toil of other days, and the highest refreshment and invigoration for the immortal spirit in Christian service and worship, there is sure to follow a lowering of the physical vigour and of the moral and spiritual stamina of the people. This is sure to tell in the long run on the industrial efficiency and prosperity of the country. There is a far more intimate connection than many seem to understand between the *morale* of a people and their prosperity, even from the material point of view. The highest *morale* of a people must be sustained by a right attitude of spirit to the great Author of our being. In this way alone can we secure the righteousness which exalteth a people, and the suppression of that sin which brings reproach. And it can be said without fear of contradiction that the Sabbath observed as a day of rest and worship—even though unnecessary strictures have sometimes been attached to it—has proved its power to bring to a people and maintain among them this fine *morale*.

It is the conviction that this is so which lies behind all the activities of the Scottish Sabbath Protection Association having its Headquarters in Glasgow. For this reason it has set itself in opposition to movements that are leading the people into practices on that day that mean to multitudes the deprivation of that rest from toil provided in this divine institution, and the neglect of that worship for which it furnishes favourable opportunities.

It has been felt that many in all parts of the country to whom the Sabbath with its rest and worship has been a priceless boon are desirous of doing something to check these movements and retain in our Scottish life a feature of it in its main elements that in the past has, in no small measure, contributed to its strength. If they could be brought into touch with one another the power of resistance and check would be all the greater. By communicating with the Officials of this Scottish Sabbath Protection Society mutual help might be given in the effort to retain, foster and deepen a reverence and affection for this "Day of Days."

Robert Morton, Chairman of Directors.

NOTES

What now becomes of him, who, like a special pleader with a statute book in his hand, thinks that the New Testament has set him at large from every kind of Sabbath Observance because he cannot find in it any laying down of Sabbath observance rules. He will not own the force of any obligation till it be shown to him as one of the clauses of the bond. His constant appeal is to the bond. He will not exceed by a single inch the liberalities of his bond. He will square his every service and his every offering by the bond, and when he is charged with any one of the misdemeanors of Sabbath-breaking he will tell you that it is not specified in the bond. His constant appeal is to the bond. Well, if the bond is what he stands upon, if it be on the just and ever footing of the bond that he chooses to have his literal dealings with God, God will enter into judgment with him, and soon he will be convicted of glaring deficiencies from his own standpoint—the bond.

When a Christian serves his reconciled Father it is the service of a spontaneous attachment. He wants a liberal construction of the provisions of his bond. His aim is to please Him and to glorify Him to the utmost and he is never more delighted than when it is within his power to offer the God whom he loves some substantial testimonies of his affection which no jealousy can extort by any of its enactments, and the letter of no law is able to embody in any of its specifications. With such a spirit and with such cordiality within, we cannot doubt for a moment the delight which such a man will take in the Sabbath; and how diligently he will employ its every hour to the purpose for which it was made, and how, knowing that the Sabbath was made for man, he will diligently and honestly try to realize its value to himself and his family.

The *Kennebec Journal* of Augusta, Maine, announces a series of public meetings for the purpose of "airing the old blue laws and revising them." "The desire of the Old School to hold the old Blue Laws and the opinion of the modernist will find expression at this series of unique meetings."

This is interesting. What changes are proposed? The old Sabbath provided for rest and worship. Which of these will be eliminated—rest or worship? Do not people in this active, enterprising, stirring age get tired and need rest as much as people did in the old quiet industrial age of the long ago? And what change has come over the people that they no longer need or desire the privilege of worship? Or have the people become tired of Jehovah, desire to abandon His worship, throw down His altars, burn this temple and substitute the sports of Baal and Ashteroth?

It would be interesting to have the proponents of such a revision state definitely what amendments to the law of God they would like to make.

Mind and heart well proportioned and engaged in wholesome occupations during the six days will not consent to be deprived of the weekly day of rest, its privileges and benefits are too precious to be surrendered. The solicitations of sport, or games or amusements will be no temptation.

Please accept my sincere thanks for copy of "The American Sabbath" by Judge Alton B. Parker. It is a splendid and inspiring message. I could use 60 copies for distribution in my church.—Rev. Dr. W. P.

The week is an invariable, perpetual, arbitrary division of time having no natural boundary and no relation to natural phenomena, but established and maintained solely out of respect to the prerogatives of God.

At a recent regular session of the legislature of Texas a bill was passed giving cities the right to authorize Sunday movies. This was vetoed by Governor Moody on the ground that a city could not be given authority to pass an ordinance in conflict with a state law.

The *El Paso Times* says,—“Governor Moody’s position is logical.” It is refreshing to find one Governor who is capable of sound reasoning.

The Sunday movie proposition was defeated in Catskill at the July election.

In **Oslo, the Capital of Norway**, the law forbids any newspapers being published between Saturday night and Monday morning.

The Sabbath is doing everything in its power for the church. What is the church doing for the Sabbath?

If to defy the Constitution and to trample upon the law and to oppose violently the authority of the government constitutes rebellion, we have more rebels in the United States now than ever before.

If a teacher or a parent violates the law to keep the Sabbath day holy, he or she cannot face a child and tell the child not to steal or break any other commandment.

An open amusement place on Sunday will reach and influence a multitude of people whom ten saloons will not reach or influence.

New York. In a Brooklyn Court the principles of the New York Sabbath Committee were recognized. "Laws setting aside Sunday as a day of rest were upheld not from any right of the government to legislate for the promotion of religious observances, but from its right to protect all persons from the physical and moral debasement that comes from uninterrupted labor,"—says *'The Brooklyn Eagle.'*

Six Coney Island merchants were arraigned before Magistrate Rudick for selling merchandise on Sunday, August 25th. All of them pleaded guilty. They had to. There was no defence. Their names were Abraham Berlin, Max Seawald, Moe Beck, Charles Krisinitz and Henry Stroh. These foreign names indicate the invasion of the European Sabbath.

The **Village of Penn Yan** is agitated over the question of permitting Sunday movies. It is proposed to submit the question to popular vote. The Village Board of Trustees has called an election to be held September 18th, the day following the Fall Primary. The Village Attorney has stated that "the election was not a matter of legality but simply to ascertain the feeling of the qualified voters on the subject. No matter what the decision of the voters may be, it is still within the power of the Village Board to permit or prohibit the showing of pictures on Sunday."

The *Utica Press* says:—" '*Variety*' is the authority for the statement that only eight cities of the 50 lined upon by the Mutual Circuit will not play Sunday burlesques. They are Utica, Albany, Schenectady, Boston, Springfield, Hartford, Bridgeport and Scranton."

"Eight Mutuals opened the new season on Monday, August 19th, while 34 others opened August 25th or 26th, with eight more listed for Labor Day."

The *Baltimore News* publishes a dispatch from Ocean City, Md., stating that the Attorney General of Maryland had notified States Attorney Child that the law against operating picture houses on Sunday at Ocean City would be strictly enforced this year in accordance with a decision handed down by the Maryland Court of Appeals on a test case from Baltimore.

The City Councils of **Atlanta, Ga.,** and **Asheville, N. C.,** vigorously oppose Sunday baseball and motion pictures.

At **Massena, Iowa,** a very interesting and unusual state of things exists. A movie house and vaudeville troupe were fined for Sunday performances.

Out of sympathy for the show people, business men had themselves arrested for violation of the law prohibiting buying and selling on Sunday. They were fined. All except a produce dealer, refused to pay the fines. A spirited election followed which resulted in permission for the Sunday presentation of the picture shows, but limiting vaudeville to week days.

Jersey City. Mr. Nicholas Pierro, president of the Hudson County Produce Dealers Association, announces that more than 60 dealers in the Five Corners, Monticello, Bergen, Jackson Ave. and Marion districts had signed a petition for strict enactment of the Sunday Closing law in relation to fruit and vegetable dealers, and that a general sentiment for Sunday Closing has been evident among purchasers as well as among the dealers.

The police of **New Market, N. J.**, prevented automobile races and the race track was closed on Sunday, August 25th, and two men were arrested as violators of the Sunday law.

Then the Managers of the Speedway caused the arrest of one resident as a trespasser and two others for selling gasoline and cigarettes. The prisoners were arraigned before Judge von Minden and released in \$100. bail each for hearings Friday. This is the second time in three weeks that the speedway was closed on Sunday.

Every man needs emancipation from the bondage of his business. And he obtains freedom in the proper use of the day, and every one is compelled to abstain from anything that could possibly hinder the proper use of the day by another. But the law does not compel the proper use of the day. That was left to conscience and a general influence of a public sentiment of loyalty. No precise and explicit rules are given, and of course no penalty for disobedience. Nevertheless the will of God was plainly manifest through certain arrangements. Only compulsion will enforce regard for the right of others.

The Lord's Day has come down through the Christian ages unchanged in this one feature of the assembly for the worship of the Lord Jesus Christ. This worship has always retained the elements of exemption from toil and of praise, prayer, reading the apostolic writings.

The "playlet" which appears in this issue of THE BULLETIN is full of happy suggestions. It makes a delightful entertainment.

Copies may be obtained at this office for the regular price of THE BULLETIN, five cents a copy.

THE COTTER'S SUNDAY AT HOME

Characters:

Father and Mother (Mr. and Mrs. Clark)

Children:—Elsie	15 years old
Frank	12 years old
Ruth	10 years old
Archie	8 years old

SCENE I. *Breakfast bell rings.*

The mother and children assemble, the father comes afterwards, and the children shout:—"O, Daddy, it's good to see you this morning!"

Ruth: "I have been waiting all week to have a good time with you, Daddy."

Mother: "Now be quiet, children, until the blessing is asked."

(Father asks blessing)

(Mother proceeds to serve the breakfast)

Ruth: "It has been an awful long week since last Sunday."

Elsie: "There are so many things I have been waiting to talk about."

Mother: "But I think you had better put it off, children, until afternoon, as you must hurry to Sunday School."

Father: "Yes, we shall have the whole afternoon together."

Frank: "I'm so glad, Dad, you don't go off Sunday afternoons like some other men do. I wonder what their children at home think about it, when they can't have their Dad's company."

(Adjourn)

SCENE II. *At the dinner table.*

Father: "I was pleased to see you children stay to church service this morning, and I thought Ruth was very attentive to the sermon."

Ruth: "Yes, Daddy, I was, because Dr. Brooks said such unusual things."

Father: "What were they?"

Ruth: "Well, his text was funny."

Father: "Who can repeat the text?"

Elsie: "'And I saw no temple therein', found somewhere in Revelation."

Ruth: "21st chapter and 22nd verse. What does that mean, Daddy? Does it really mean there was no temple nor church in heaven?"

Frank: "Maybe it wasn't heaven; maybe it was a city where all the people were good."

Elsie: "I think it must have been heaven, be-

cause it says in the 10th verse that the angel carried him away in the spirit to a great and high mountain, and showed him that great city the holy Jerusalem, descending out of heaven from God."

Archie: "Well, if it came down out of heaven, it wasn't in heaven."

Elsie: "But it had 12 gates, three on each side, and angels were guarding it, and angels don't guard gates in this world. How was it, Daddy?"

Father: "If you read all the description in the fore part of the chapter, I think we will have to agree with Elsie that it was heaven, because it had pearly gates, and the streets were golden streets like transparent glass."

Elsie: "Well, it was as good as heaven anyway."

Frank: "Don't they have any church or temple in heaven?"

Mother: "That is just what John says—that he saw no temple therein.' But if you noticed as Dr. Brooks was reading, it explains why there was no temple. It is because 'The Lord God Almighty and the Lamb are the temple of it.'"

Father: "There is a great difference between 'no temple' and 'all temple'. It is all worshipful where God is."

Ruth: "If they have no temple or church, do they have any Sunday there?"

Frank: "Of course they do—for the Bible says—"There remaineth therefore a Sabbath rest for the people of God.'"

Father: "What else was there in church this morning that you liked?"

Elsie: "I always like that hymn we sang this morning—"O Day of Rest and Gladness.'"

* * *

SCENE III. After dinner. In the family room, father and mother are sitting together and children come in one at a time. Elsie comes in humming—"O Day of Rest and Gladness."

Ruth: "O, let's sing it."

(They all go to the piano and sing the hymn)

"O Day of rest and gladness,

O day of joy and light,

O balm of care and sadness,

Most beautiful, most bright;

On thee, the high and lowly,
Bending before the Throne,
Sing, Holy, Holy, Holy,
To the Great Three in One.

"New graces ever gaining
From this our day of rest,
We reach the Rest remaining
To spirits of the blest;
To Holy Ghost be praises,
To Father and to Son;
The Church her voice upraises
To Thee, blest Three in One."

Archie: "I wish they would sing it every Sunday. It's so nice."

Mother: "Yes, it is found in all the hymn books now."

Elsie: "Who wrote it?"

Mother: "I noticed in an old *Bulletin* of the New York Sabbath Committee, that it was written by Canon Wordsworth of London and that the General Secretary of the New York Sabbath Committee, while visiting in London, heard the hymn and liked it so well he begged a copy and brought it to America and it was first sung at the Biennial Meeting of the Sabbath Committee 67 years ago, and it became very popular."

Father: "What announcement did Dr. Brooks make this morning?"

Ruth: "He announced Sunday School, Christian Endeavor, Prayer Meeting, Woman's Missionary Society and everything, and then he said something about Pilgrims, and I didn't understand it."

Frank: "Why he said that everybody was going to celebrate the landing of the Pilgrims and we must get ready to celebrate."

Ruth: "Who were the Pilgrims?"

Father: "They were a company of devout Christians, who left England 300 years ago and came to America for greater freedom of worship and social life and government."

Frank: "Didn't a good many other people come over for those purposes?"

Father: "Yes, afterwards, but these were the pioneers in New England and deserve to be remembered and honored for their courage and the hardship they endured."

Ruth: "How many were there?"

Father: "About 100 came in the Mayflower."

Ruth: "O, I thought there must have been about a million. Ships land every day bringing

thousands of people and we think nothing of it and nobody cares much about it."

Father: "Yes, but they come with all the comforts of home on the vessel and it only takes about a week and they land here where we have hotels, homes, stores and business, and churches, and everything they need for their comfort and welfare. But the Pilgrims came over in a little sail vessel and were two months on the vessel, rocking and tossing on the waves without much comfort, not knowing exactly where they were going. And their food must have become very dry and stale. When they landed in New England, there wasn't a house, nor a store where they could buy anything, or anybody to meet them, and no food nor shelter; and it was winter and snowing and very cold."

Frank: "But, Dad, weren't there people in America before they came? I thought the first English Colony was established in Virginia long before that."

Father: "Yes, and they celebrated the 300th anniversary of their landing in 1907. But they went to a milder climate and were better provided with comforts."

Ruth: "But why didn't the Pilgrims come to a milder climate?"

Father: "They intended to but a strong wind blew them out of their course and over to the New England shore."

Elsie: "That reminds me of a poem that I recited at a rhetorical exercise at school, and it begins: 'The Breaking Waves Dashed High.'"

Ruth: "O, recite it for us, won't you please?"

Elsie recites:—

"The breaking waves dashed high
On a stern and rockbound coast,
And the woods against a stormy sky
Their giant branches tossed.

"And the heavy night hung dark
The hills and the waters o'er,
When a band of exiles moored their bark
On the wild New England shore."

(Family applaud)

Frank: "Why did the Pilgrims call their landing place New England?"

Father: "Because they were subjects of England and the colonies which grew out of their settlement were English colonies and in this

new country, they still loved their native land and wanted to retain its name."

Ruth: "I suppose they had no temple or church."

Father: "No, but they worshipped just the same. They were so devout that when they came to land they would not leave the vessel on Sunday, but observed the day very devoutly, even though they were aching to go out on the land after their long voyage."

Frank: "They must have been very good people."

Mother: "Yes, they were and the manner in which they kept the Sabbath is a very good test of the genuineness of their religion."

Ruth: "But when they landed, didn't they build a church?"

Father: "Yes, the first house they built together was a church where they thanked and praised God for bringing them safely over the ocean, and prayed that they might be blest with happy homes, and prospered in this new country."

Ruth: "Before they built houses to live in?"

Father: "Yes, they cut down trees and built a long, low building, which they used for both fort and church. They made it strong enough to protect the people from the Indians."

Ruth: "But if it was used for a fort, it could not have been very comfortable with guns and everything in it. And were there any pews?"

Father: "Yes, but pews had to be rough and strong and movable. They made them of hewn planks, very long, with holes bored in them for legs like milk stools without any backs."

Ruth: "I should think they would get very tired when the sermon was long."

Frank: "But not as tired as we get sitting on the bleacher in the hot sun watching a ball game twice as long as any sermon."

Father: "Of course they would get very cold in the winter, for there was no way of heating the church."

Ruth: "Then people that were pretty sick could not go to church in the cold weather?"

Father: "They would some times have small foot-stoves with live coals in them to keep them warm, and it is said that some old ladies would take little dogs to the church as foot-warmers."

Ruth: "Did any of them freeze to death?"

Father: "Yes, about half of them died that win-

ter of cold and disease, leaving only about 50 alive."

Archie: "I should think they would want to go back to England when the Mayflower sailed."

Father: "No, they were brave and true; not one wanted to go back."

Mother: "While so many were sick, I read somewhere that only six or seven were well enough to get the wood, kindle fires, cook the food, make the beds and wait on the sick. And of these only two, Elder Brewster and Capt. Miles Standish had to do the greater part of the house work."

Frank: "It must have been funny to see Capt. Standish making the beds and Elder Brewster mixing dough and baking bread."

Archie: "What did they have to eat?"

Father: Capt. Miles Standish, the Commander of their little army of 17 men, found a lot of corn that the Indians had buried and used some for food and kept enough to plant in the spring."

Archie: "But wasn't that stealing?"

Father: "They paid it all back and more too when the crop was raised, and that pleased the Indians and made them friendly."

Frank: "Didn't the Indians fight them any?"

Father: "Yes, but the Indians were dreadfully frightened when Capt. Miles Standish and his company fired a volley of bullets into the air. The Indians had never seen guns and bullets before."

Frank: "O, I bet they skedaddled!"

Father: "Then nearly all the Indians of that tribe died of a plague that winter. Samoset, their chief, who had been friendly, died, but before he died he introduced Squanto, a young brave who became friendly and came over and lived with the Pilgrims, and was their interpreter with the larger tribes who lived a little farther away."

Frank: "But the Pilgrims came from England where they didn't raise corn. How did they know how to plant it?"

Father: "Squanto showed them how, and told them to plant it when the white oak leaves were as big as a mouse's ears."

Frank: "I should think the big, wild tribes could rush on them and kill them all some night?"

Father: "They did challenge the Pilgrims once

by sending a rattle snake's hide filled with arrows. But Governor Bradford broke the arrows, and filled the rattle snake's skin with bullets and sent it back, and their chief took the hint and was afraid of the Pilgrims' 'fire' and didn't attack. Then Squanto helped Capt. Standish to make a treaty with Massasoit that they never broke. They always helped each other in any wars with the great powerful tribes down the coast."

Archie: "Did the chief know how few there were left of the Pilgrims?"

Father: "No, the Pilgrims kept hid in their fort all winter, and kept the women and children on the Mayflower all the first winter, and when spring came they planted corn all over the graves of the dead so the Indians did not know how many had died."

Elsie: "Didn't any more Pilgrims come over from the old country?"

Father: "Yes, after a while other vessels brought people over, who brought provisions, and the Colony grew, and other colonies were soon formed."

Ruth: "And were they all good Christian people?"

Father: "Not all of them, but they had enough to make a great thanksgiving service. And they had a thanksgiving day every year after that."

Archie: "Is that where we got our Thanksgiving Day?"

Father: "Yes, our Thanksgiving Day is a memorial of the Pilgrim Fathers."

Frank: "Capt. Standish must have been a great, big, powerful man to scare the Indians so!"

Father: "No, he was small but an accomplished commander and a great fighter. Pecksuot, an Indian leader, said to him: 'You may be a great Captain but you are a mighty little man.'"

Father: "The spirit of the Lord that helped Samson, helped Capt. Miles Standish and all the Pilgrim Fathers in their great work."

Frank: "Mr. Fulton says that they kept the Sabbath so strictly that a man would not be allowed to kiss his wife nor his child on Sunday. Was that so?"

Father: "No, it was not true. There was a Tory by the name of Samuel Peters, who was in prison and afterwards banished from the

Colonies as a very objectionable character, who started that report and many others like it just for spite, which were absurd and false. A great many people who dislike the Puritan Sabbath still repeat what Samuel Peters wrote."

Frank: "But they were stricter in their religious life, weren't they?"

Father: "Yes, they were more severe than we are now. They were surrounded by hostile Indians and had to have strict laws like Martial law in time of war, keeping the people within bounds for mutual protection. And besides that, they would not work on Sunday, nor do other business, nor indulge in any sort of dissipation. Of course they studied their Bibles and became a very intelligent people and so many of the boys and girls became great and good men and women of whom our Nation has always been very proud."

Elsie: "But why didn't people keep up their Sabbath habits?"

Father: "After a long time they became richer and strangers got mixed with them, they became very careless and fell into bad habits and indulged in games and sports on Sundays."

Frank: "Did they have no laws to make people keep the Sabbath?"

Father: "They did have a few laws in some of the states, but they didn't amount to much."

Frank: "Then things must have been pretty bad."

Father: "Yes, people did pretty much as they pleased on Sunday, and theatres, saloons, and horse races, parades, dancing parties, beer gardens and everything was open in many cities."

Ruth: "It must have been pretty hard for the Sunday Schools then."

Mother: "Yes, I heard an old lady say the other day that she remembered when Sunday Schools had to close sometimes because of the noise in the streets."

Elsie: "I expect the boys were running after the parades and other things on Sunday too, weren't they? And there would not be so many boys in Sunday School."

Frank: "I suppose the girls found some attraction on the streets as well as the boys."

Elsie: "Haven't we some Sabbath laws now?"

Father: "Yes, about seventy-two years ago a company of leading citizens, many of whom were descendants of the Pilgrims, got together and organized the New York Sabbath Committee and by strenuous efforts succeeded in securing laws that protect everybody in the right to a quiet Sabbath of rest and worship. The good people of Boston and Philadelphia did the same thing. Then similar committees were organized in more than 20 other cities and Sunday laws were made in nearly all the states."

Ruth: "Is that the same Sabbath Committee that brought that beautiful hymn from London?"

Father: "Yes, and has published many books and publishes *The Bulletin* and many other good things. It stopped the Sunday delivery of mails and got President Lincoln and the other Presidents to issue Sunday orders to the Army and Navy."

Ruth: "I should think everybody would like it."

Father: "O, yes, but many objected and do object every year to these laws, because they want to carry on all sorts of business on Sunday."

Archie: "Don't they know that the Bible says—Remember the Sabbath Day to keep it holy?"

Father: "Yes, they know it, but don't respect the Bible."

Ruth: "Then if we didn't have the laws and the New York Sabbath Committee to see that the laws are enforced, we might not have you with us, on a Sunday in this way."

Father: "They make it easy for me to be home and these laws give me a right to be here."

Archie: "Why don't everybody like it then? I notice that Mr. Howard went off to the ball game this afternoon and took Charlie and Ed with him."

Father: "Archie, would you like to go?"

Archie: "Why, no Daddy. I would rather stay here with you and Mother and the rest."

Father: "But are not you fond of baseball?"

Archie: "O yes, I play it most every day, but I don't want to play Sunday because I would rather be here."

Father: "How is it with you Frank?"

Frank: "O, I am very fond of baseball. I play on second base in our club. But we get

enough of it during the week and especially Saturday afternoon. But we don't have the family together during the week. I would rather stay here, even if it was proper to play ball on Sunday."

Father: "But why do you think it is not proper to play ball on Sunday?"

Frank: "Because it breaks up the family circle and makes Sunday like other days, and I don't like it. And besides, it makes the game all the fresher and more interesting on Monday, if I don't play at all on Sunday."

Mother: "Does the Bible say anything about playing ball on Sunday and going to the movies Sunday?"

Ruth: "Why, no, Mother, they did not have any baseball or movies in Bible times."

Elsie: "But it does say 'not seeking thine own pleasure or doing thine own will on Sunday', and I should think that was enough for that is all they go to the baseball and movies for."

Archie: "And besides, how can children ever learn anything from their father and mother this way, if they don't get together Sunday afternoons."

Ruth: "Let's sing another pretty Sunday song."

Mother: "Which one shall we sing?"

Ruth: "Safely through another week."

(The family sings)

"Safely through another week
God has brought us on our way,
Let us now a blessing seek,
Waiting in His courts to-day;
Day of all the week the best,
Emblem of eternal rest;
Day of all the week the best,
Emblem of eternal rest."

"May Thy Gospel's joyful sound
Conquer sinners, comfort saints;
Make the fruits of grace abound,
Bring relief for all complaints;
Thus let all our Sabbaths prove,
Till we rest in Thee above
Thus let all our Sabbaths prove,
Till we rest in Thee above."

Elsie: "Let us sing another. They are the prettiest hymns in the books."

(The family sings)

"Sweet Sabbath eve, beautiful ray,
Fade not so quickly, so quickly away."

(Supper bell rings)

Archie: "It is supper time already? We have not had enough of Sunday. I wish Sunday would come about twice a week."

THE BULLETIN

of the
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231 BIBLE HOUSE NEW YORK CITY

Vol. XVI

OCTOBER - NOVEMBER

No. 5

Pacific School of
Religion
Berkeley, Calif.



COME, ye thankful people, come,
Raise the song of Harvest Home!
All is safely gathered in,
Ere the winter storms begin:
God our Maker doth provide
For our wants to be supplied:
Come to God's own temple, come,
Raise the song of Harvest Home!

REMEMBER THE SABBATH DAY
TO KEEP IT HOLY

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THE BULLETIN

of the

NEW YORK SABBATH COMMITTEE

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in the interest of a

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PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

.....

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THE SABBATH WAS MADE FOR MAN

As we approach the consideration of this proposition, we are impressed with the evident fact that the Sabbath is not of human origin. It was made **for man** and not **by man**. It was not invented or devised by any man. It is generally conceded that man needed it. But he could not make it. It is certain that while mankind might have come to a unanimous agreement that such an institution was needed they never would have come to anything like a unanimous agreement—or even a general agreement among themselves as to what a Sabbath should be. The wrangle and consequent failure was forestalled by a wise and benevolent Creator in making a Sabbath for man.

The proclamation is in the simplest possible form—only six words. These six words not only announced the creation of the Sabbath, but defined its nature and purpose. It was made for man generally, that is for mankind, for all men, not for a particular nation of men, nor for a particular sect—but for the race irrespective of their special belief or inclinations or occupation. Man was not consulted as to his judgment or inclination. There would have been no consensus of opinion as to what would be needed. Some would have confined it exclusively to the physical necessities of man, others to social uses, some to the intellectual uses and still others would have confined it to the spiritual exercises. But our Lord declares its purpose for man, without restriction, to the whole needs of man. The Commandment thus makes it comprehensive. Six days shalt thou labor and do *all thy work*, but on the seventh *thou shalt rest*, thou and all thy household and toiling servants and animals. It is to be kept *holy*,—separate and apart from the occupations of the six working days. Dr. Sizoo of Washington City puts it well: "Jesus said that the Sabbath was not made for *money*; it was not made for *pleasure*; it was not made for *commercialism*; but it was made for *man*. Whatever, therefore, is to the glory of man; whatever will ennoble his life and enlarge his vision; whatever will deepen his intellect and radiate his influence; whatever will strengthen his body and put a keen edge on his conscience; whatever will transform his life, whether physical, mental or spiritual; in short, whoever, in any way no matter how small or large, will make more holy the temple of the Living God, which temple we are, cannot be ultimately wrong or foreign to the day. The Sabbath was made for man. On the other hand, therefore, whatever does not minister to him, but slackens his vigor, dissipates his physical energy and weakens his spiritual supports; whatever destroys the spirit of reverence, service and well being, no matter in what guise or under what colors it travels, is a violation of God's requirements for the Sabbath Day in the eyes of Jesus.

A Joyous Day

For that reason the Sabbath should be a gladsome day. All that God makes is good and His laws are for the happiness of human life. So is the law of the Sabbath. "This is the day which the Lord hath made, let us rejoice and be glad in it." It should provoke happiness and contentment. It should inspire better songs and help us to see fairer skies. The day is not a burden but a blessing.

Fellowship

"Sunday is a day for fellowship. Nothing is more difficult to maintain in this industrial age than home life. The strain and stress of modern life is so intense that it has made the old-fashioned home life quite impossible. The first place which a tense life is apt to sacrifice is the family life."

The old family home is gone and with it the old-fashioned family life. The Apartment has taken its place — and the family and society have suffered an irreparable loss. No device has been invented to repair the loss. The Apartment provides little more than bed rooms, a kitchen of some sort and a dining room but seldom a "family room". The lure of the golf links or the country drive or the water ways for the father and mother may leave the boys and girls to find companionship on the streets or in the parks or the movies or other amusements. Unless the church somehow gets hold of the family, it will be scattered and lost. The remedy lies with parents and pastors.

NEW CALENDAR ABOLISHING SUNDAYS ASKED AS SOVIET BLOW TO RELIGION

By Boris Smolar

Special Cable to The World.

MOSCOW, June 7.—A calendar reform which would abolish Sunday and would be based on the Russian Revolution instead of the birth of Christ, is being considered by Soviet authorities, it was learned to-day.

If the proposed reformed calendar was put into effect the current year would be "the twelfth year of the Soviet dictatorship" instead of "1929." The proposed reform is considered very practical from the Soviet point of view because it would dispose of the troublesome question of religious holidays once for all, it is believed. Soviets are anxious to wipe them out as part of their fight against religion.

The theory is that when they cease to appear on the calendar the people would gradually forget when they occurred and stop celebrating them. For the same reason it is proposed to rename the days of the week, so that the people will disassociate Sunday in their minds with their day of rest.

It has been suggested that events prior to the Soviet dictatorship, which the Government wished to commemorate, such as the French Revolution, could be designated in the "B. C." manner. That is, so many years "before the Dictatorship of the Proletariat."

LOYALTY

The enforcement of the prohibition law is serving a very important purpose apart from the suppression of the liquor traffic. It is bringing to light the existence of a contempt for the Constitution and laws of our country which prevails among a certain class. Every bootleg station that is raided by the police reveals a bitter and resentful defiance of law. There are many law-abiding loyal citizens who were formerly engaged in the liquor traffic who consistently opposed the passage of the 18th Amendment of the Constitution and fought against the enactment of prohibition laws, but who, when defeated, yielded obedience to the will of the people as expressed by the anti liquor legislation and bowing to the majority disposed of their business, and have respected the law. The sacrifices which these men have made proves their loyalty and commends our respect. But the men who put their pecuniary interests above their country and its laws, whatever might be the character of their business, are unworthy the privilege of citizenship and are a peril to our country. They unconsciously demonstrate the fact that either the liquor business is a breeder of lawlessness and crime and sinks a man so low that he becomes a disloyal citizen or that the disloyalty of his heart makes him intemperate. Whatever one's opinion of a law, it is his duty to respect it and obey it and even to aid in its enforcement if called upon so to do until a competent court has declared it unconstitutional or the legislature has repealed it. Every loyal citizen will do so. If a law is bad, demonstrate its badness by faithfully enforcing it. It will never be repealed until its defects are proved by fair trial. When proved to be bad its repeal can be effected. This was President Grant's opinion when he remarked: "The best thing to do with a bad law is to enforce it." But in this country we have no use for a citizen who will not obey the law and support the Constitution at any cost.

* * *

"We have the Sabbath with its sanctions protected by law in almost all of the states. The civil Sunday could not stand a decade without its Christian sanction by the consciences of the God-fearing, who placed the legal safeguards on the statute books. It is a physical boon; it enhances social and family life; it saves many from incessant groveling in low and depressing employments; it breaks in upon the anxious, restless ambitions and rivalries of life; it tones down distinctions between rich and poor, Capitalists and laborers; it gives breathing time, which, at the least, may be used aright. It is used by multitudes as an opportunity for religious duties. As a witness for God, a memorial of bliss and a promise of enduring rest provided by the heavenly Father, the day itself possesses power for good."

Jas. M. King

"Facing the Twentieth Century" p. 582

WHAT ARE HOMES WITHOUT MOTHERS?

A bit of telephone gossip is going the rounds of a small town where "listening in" on a party line is counted smart if not nice.

A woman calls up her house number. She herself is at a dance, following a bridge party of her club.

"Is that you, nurse? How is Mary? Not quite so well? Her fever a little higher? Has the doctor been there this evening? He has? What did he say? That her condition required close watching? You will be very careful, won't you? Kiss the darling for me. I plan to be home sometime before twelve. I don't see how I could leave right now, as there are uneven couples for the opening number. Good night. Be careful, won't you? Good-bye."

This sounds rather impossible, but it is recorded as a true telephone talk by a young mother, whose little girl was in the care of a nurse while the mother was at a bridge party and a dance. By the way, she had been playing bridge all the afternoon, and had not been home since ten in the morning.

The Christian Herald.

* * *

" 'The Sabbath was made for man,' for all men—employee and employer alike, native and foreigner, young and old, poor and rich, ignorant and learned. And the Sabbath was made for all of man, for his body to rest in, for his mind to learn in, for his social nature to commune in, for his affections to warm themselves in, and for his soul to worship in.

"The Sabbath is a day in which to grow rich. Macaulay once said: 'We are not poorer, but richer, because we have through many ages rested from our labor one day in seven.' And Macaulay, mighty toiler as he was, knew what he was talking about.

"That eminent lawyer, Chief Justice Hale, once declared, 'I have found that a due observance of the Sabbath has ever had joined to it a blessing on the other part of my time.' That blessing is the true riches—riches of peace, riches of joy, riches of satisfaction, riches of wisdom, riches of faith, riches of strength, riches of beauty, riches of love. This is the wealth that one can carry into eternity. This wealth will endure when all money has crumbled into dust and gone, whirling down into the silence of a dead and forgotten world. Let us be garnering it for ourselves, that we may enter with a competence the Sabbath rest which remains for the people of God.

Dr. Amos R. Wells
in *The Christian Herald.*

SPECIAL SUNDAYS

There is a quiet but persistent murmur about the assignment of so many Sundays to special interests. It is impossible for any pastor to observe them all, worthy as they may be. Of course the Church will retain sacredly those which are on its calendar.

But there are three additional ones that no church ought ever to omit. They represent causes which are essential to church life. They are the three divinely appointed agencies for the salvation of the world. They are in the order of their appointment—the Holy Day, the Holy Place and the Holy Book, i.e.—the Sabbath, the Sanctuary and the Scriptures. No two of these could long survive the loss of the other. These causes should be kept continually before the mind of the church, and a good way to do this is to assign to each a special Sunday. The pastor may not find it convenient to preach on the subject every time the appointed day comes round. But if not a sermon he might at least give the cause a brief notice, or a prayer, or both. The mission of the Gospel to the world cannot be performed without the employment of these three agencies, and they ought to be specified in every appeal, as they are employed in every scheme for the extension of the Kingdom.

It is natural that the Bible and the church in its various branches of work should take precedence and be noticed more frequently and with more emphasis than the Sabbath, and it is probably right that it should be so. And yet the quiet orderliness of the Sabbath is a necessary condition of church life. It comes unannounced and gently as the morning sunlight which few think to be thankful for or to pray for. Its great value is not appreciated because it costs nothing and is sure to come.

We can shut out the sunlight and we can ignore the Sabbath, but there is seldom just cause to do either. The night shuts out the sunlight for temporary rest, and the six-day week intervenes between the Sabbaths for temporal necessities, but the regular return of both are necessary to life and health.

The Churches and religious societies of Great Britain have set apart one Sabbath in the year for the purpose and have faithfully observed that day with most gratifying results. In America we have not succeeded so well. But this year we particularly and earnestly appeal to the Churches and societies to give attention to this cause in view of the vigorous efforts which the enemies of the Sabbath are putting forth for an open Sabbath.

* * * *

"We need to re-learn the old lesson of a quiet Sunday. Too many of us incline to the Sunday of frivolity and spiritual sterility."

Ramsay MacDonald

JESUS AND SABBATH

Amid the controversies of the present day concerning the Christian Sabbath it is well to turn to Jesus' own words on the subject. There are on record fifteen passages in the Gospels in which He referred to the Sabbath and these references were made on nine different occasions. These passages include 101 verses, equal to three chapters of ordinary length. He made no comment on the Mosaic ritual except on the Fourth Commandment. These references occur twice in Matthew—12:1-8 and 9-13; four times in Mark—1:21, 29, 2:23 and 3:1; six times in Luke—4:31, 38, 6:1 and 6, 13:10-17 and 14:1-6, and three times in John—5:2-21, 7:21-24, 9:1-16. This is more than He spoke concerning all the other nine Commandments put together. Could He then have intended to abrogate it? There is no such abrogation expressed either by Him or any of His Apostles. He emphatically declared Himself Lord of the Sabbath and never abdicated the office.

No word of Christ has ever been quoted or can be found to intimate an abatement of the claims of the Sabbath.

Those who try to find Scriptural authority for the repeal of the Fourth Commandment usually quote from the Apostle Paul, Romans 14:5, 6, Gal. 4:10 and Col. 2:16, 17. The word Sabbaths appearing in these passages are rendered "*festal days*," in the generally accepted version of Dr. Moffat. And from the context one would naturally understand them to mean festal days and not the Holy Day of the Fourth Commandment.

Attention has been called, frequently, to the general drive all over the country, by the movie people and other amusement vendors for Sunday opening. A systematic campaign regardless of cost and with forces well organized and deployed through the states has been in evidence everywhere.

It is now quite apparent that they have overreached. A strong counter current has set in. From many states and innumerable communities come tidings of active opposition. Here are a few representative instances.

In Jacksonville, Tex., the manager of a theatre who dared to open Sunday was arraigned and fined \$50.

In Colorado a convention of young people of high school age, by a unanimous vote, vigorously condemned all public Sunday amusements.

In Indianapolis the Public Morals Committee sent out letters to all automobile dealers ordering them to close their places of business on Sundays. There was recently an agreement of realty men to halt the inspection of houses on Sunday. They asked the motor car agents to follow suit.

Orlando, Fla., has cut down the majority for Sunday movies to 59 out of a vote of 2900.

The people of Woonsocket, R. I., have banned all questionable shows such as movies, baseball and similar evils on Sunday. It is interesting to

note that this community, while enjoying all modern comforts and conveniences, is entirely out of debt. It meets all expenses by its regular taxes.

The long struggle over the question of Sunday theatres is over and Mr. Frank Gillmore and his Actors' Equity people have won a signal victory. At the meeting held at the Astor Hotel in New York City, on the evening of November 18th, the question was settled in opposition to Sunday theatres by the decisive vote of 3 to 1. Great praise is due to Mr. Gillmore for his manly stand as the leader of the Actors' Equity Association, which is constituted of the highest type of actors.

NOISE ABATEMENT ASSOCIATION

Seventy years ago the Sabbath Committee instituted a vigorous movement against unnecessary and disturbing noises on Sunday. A memorial against Sunday crying of newspapers, signed by 113 eminent persons, was addressed to the Mayor and Police Commissioners, and was acted upon favorably by those officers.

At first the movement met opposition on the ground that it would prove utterly futile, that it was an invasion of personal rights, that it was going too far. But the Committee secured an ordinance prohibiting certain noises and succeeded in enforcing it.

The movement was heartily approved by eleven of the leading daily newspapers of the city and by seven religious weeklies. Their powerful editorials effectively supported the Committee in its movement. While on the other hand seven prominent dailies bitterly denounced the Committee, the officers who needed them and the papers which supported them.

The suppression of noise on Sundays gave grateful relief to the suffering public. Great progress has been made since that first declaration against noise. There has come to be recognized that the prevailing noises of the city are deleterious to the health of the people and there has risen a general cry for relief. Dr. Shirley W. Wynne, Health Commissioner, recently appointed The Noise Abatement Commission.

A preliminary report on the city's noises, with remedies to be suggested for relief, was promised within nine days yesterday following the first formal meeting in the Bar Association Building, 42 West Forty-second Street, of the Noise Abatement Commission, recently appointed by Dr. Shirley W. Wynne, Commissioner of Health.

Committees were appointed at the meeting to study the following phases of the situation: noise effects on human beings, noise survey, building code and construction, practical application of remedies, and finance.

The committee as now constituted includes Dr. Wynne, exofficio; Lewis H. Brown, president of the Johns-Manville Corporation, chairman; Charles C. Burlingham, lawyer; Dr. Arthur B. Duel, specialist in aural surgery; Dr. Harvey Fletcher, research engineer; Dr. Foster Kennedy, neurologist; Dr.

Samuel J. Kopetzky, physician and otologist; Dr. Frederick Tilney, specialist in neurology; Dr. Samuel A. Brown, dean of the medical department, New York University and Bellevue Hospital; Dr. Bernard Sachs, neurologist, Cornell University Medical College; Police Commissioner Grover Whalen; Professor A. H. Beyer, department of engineering, Columbia University, expert on building codes; Lawson Purdy, vice-chairman of the Regional Plan Association, Inc.; Edward F. Brown, of the Diphtheria Prevention Commission of the Department of Health, director of the commission, and E. B. Dennis, Jr., aeronautical engineer, executive secretary.

Had Support of Whalen

Dr. Wynne expressed the satisfaction of the commission that Commissioner Whalen had accepted membership as his support will be important in enforcing the ordinances now in existence and others which the commission may obtain against unnecessary noises.

"The commission feels that the study of many obvious noises does not require long drawn out research," Dr. Wynne said. "Reports made at the first meeting by Dr. Fletcher make it possible for the commission to take advantage of much technical research already made by such bodies as the Committee of the National Safety Council on the elimination of harmful noises, the committee on acoustics of the American Society of Mechanical Engineers, and the findings of Dr. E. E. Free in his numerous noise surveys in New York City."

One of the first projects of the commission, Dr. Wynne said, would be the operation of a specially equipped truck to measure noise tensivity at various points in the city. Another immediate plan is the widespread survey of the various kinds of noises from which the city suffers.

Shortly after the election, it was said, the newspapers of the city would be asked to co-operate with the commission by publishing a questionnaire for readers in all parts of the city to fill in to indicate, among other things, the hours of the day in which particular noises have disturbed them.

Use Reports of Other Cities

The opinion was expressed at the meeting Dr. Wynne said, that the noise problem in New York is not to be solved primarily by more legislation. The commission will work on a program of public education, an appeal to the sportsmanship of the people and by obtaining enforcement of existing laws.

Lewis H. Brown, chairman, reported to the commission an analysis of noise complaints in several other large cities. Of these, 33 per cent were against loud speakers, 29 per cent against noises of automobiles and trucks, 13 per cent against other means of transportation, 7 per cent against riveting, 8 per cent against other street noises and 10 per cent listed as against miscellaneous noises.

THE AMERICAN HOME OF TODAY

The forces that destroy the home ultimately devitalize and wreck the nation.

Dr. Valerie H. Parker, president of the National Council of Women of the United States, maintains that we cannot ignore the increasing instability of home ties.

She calls attention to the great increase in divorces and the tragic fate of thousands of children who are denied the protection of the home.

It is said that statistics can be made to bolster up most any theory, though Dr. Parker's statements in reference to the gradual decay of the home are unquestionably reliable.

The American home is not what it was in former years.

The responsibilities assumed by the feminine sex during the war taught women everywhere the advantages of independence. They learned that it was not necessary for them to look forward to marriage for support.

But above and beyond this and other causes for the wreckage of home life is the lowered vitality of the people residing in the crowded districts of large cities.

The tendency is to increase the population of cities, and the influence of such an environment is always derogatory.

Girls of today have not the same opportunities to develop the vigor and vitality that they had a few generations ago.

The devitalized foods that are being sold everywhere, the tendency to live on complicated mixtures, sweets and other foods lacking the elements essential to build vigorous bodies, have had much to do with this adverse situation.

The lack of the hardy vigor and general vitality essential to home building is the principal cause of the breaking down of the home.

History records the glories of many powerful nations in past generations that went down to ruin and oblivion through the softening of the race due to the coddling associated with luxurious living.

Today as a nation we are rolling in wealth, and the necessity for rigid adherence to the principles that build a hardy race no longer exists.

But in the end we will pay the price, and one of the outstanding penalties is the gradual destruction of the home.

BERNARR MACFADDEN,
in the 'N. Y. Evening Graphic.'

The Playlet—"THE COTTER'S SUNDAY AT HOME," which was published in THE BULLETIN for August-September has attracted attention. It has been reprinted in a neat little pamphlet. Two editions have already been issued. It is sold at 10 cents a copy postage prepaid to any address.

SUNDAY FUNERALS

Attention is again called to the evils of Sunday funerals—the wrong which they inflict upon faithful public servants. The following letter is worthy of sympathetic consideration.

The New York Sabbath Committee,
Room 231 Bible House,
New York, N. Y.

Gentlemen:

There is at the present time a serious movement among Cemeteries of the Metropolitan district to eliminate funerals at those cemeteries on the Sabbath.

We believe this movement has the enthusiastic support of your Society but would appreciate an expression of opinion from you in regard to this matter.

The elimination of funerals on Sunday not only will lighten the duties of the Ministers but it will give the cemetery employees in the majority of cases opportunity to have Sundays free to themselves whereas at the present time due to the necessary conditions these men are deprived of the opportunity of worship and are denied the privilege of spending the day with their families when the other members of the family are at home.

It would also relieve traffic conditions tremendously and there are a number of other considerations which would make this a big advantage to everyone.

Sincerely trusting that I can have an expression of opinion and your co-operation in this movement promptly, I am,

Very truly yours,

C. T. Perkinson

It will be remembered some years ago there was a very wide spread interest in the matter of Sunday funerals. The question was discussed east and west, not by ministers but by livery men and undertakers that their men were worked too hard and they needed a day of weekly rest. We pressed their claims at the time with great energy but with little success. As the matter comes up again, it deserves the attention of all who have any influence in the management of cemeteries and the conduct of funerals. The sentiment that leads a great many to appoint their funerals on Sundays is not worthy of consideration in comparison with the interest that is violated by such a habit. This appeal should have very earnest consideration.

There is a cold business side to this proposition for an open Sunday. It was demonstrated by a large mercantile firm in New York City not many years ago. The firm had branch houses and employed a very large number of salesmen and others. They carried on business seven days a week. The employees felt keenly the depression of the constant strain and begged that they "might have Sunday off like other civilized people." The management finally relented and proposed to test the matter two months. After a fair test the President wrote:—"I see it. They do more work and better work in six days with one day off than they ever did while working seven days consecutively. I shall never go back to the old habit of working seven days a week." He has kept his word and says he makes money by it.

"Please find enclosed \$——, as my contribution to your work. I pray God may bless you in it and give abundant success.

Yours very sincerely,

Mrs. A. A."

"Enclosed please find \$——. ***This number (June-July) has some fine material. ***You have my heartiest co-operation and support.

Sincerely,

Rev. R. S. McC."

SACRED CONCERTS

County Court Judges Miller and Kennedy of Pittsburgh, Pa., have decided that the Sunday entertainments of the Pittsburgh Symphony Society do not constitute a violation of the Sunday law. In some other cities these entertainments are permitted under the name of "Sacred Concerts". Much sympathy is expressed for the companies or societies which offer these entertainments and the people who attend and encourage them. They are called "Sacred Concerts", "Symphonies", "Praise Services" and perhaps other innocent designations. Then why should they ever have been condemned and penalized under the law?

It must be well known to all who have ever attended these so-called "Sacred Concerts" that there is little or nothing sacred about them except the day which they desecrate. Sometimes there is a single patriotic song and then everything that follows is purely secular. If the people who attend them really desire sacred music, why do they not go to the churches where there is abundance of the finest sacred music of the most eminent authors?

If the sacred concerts are inspired by a worshipful spirit, why commercialize them by charging admission?

"Sunday School Times" says about our new book—

"The Weekly Rest Day and Human Welfare." A scientific research. By Duncan James McMillan. (New York Sabbath Committee, Bible House, Astor Place, New York, \$1.) An old subject is treated in a manner vigorously fresh and challenging. Many a thoughtful reader will wish that the book might be used as a textbook in the schools, or at least as a reference book in the teaching of citizenship, and also that its message could be brought forcefully to the attention of all whose duty it is to make or enforce the laws.

The method of approach to the question of maintaining the Christian Sabbath is wholly "scientific," and as such should make its appeal to readers of every faith, or even of no faith. While the work does not ignore or neglect the foundation of Sabbath-observance in the Word of God, it demonstrates, by summoning a remarkable amount of valuable evidence within brief compass, that the institution of the Sabbath is to be regarded as a law of nature; that its maintenance is "to be numbered among the natural duties, if the preservation of life is to be admitted a duty, and the premature destruction of it a suicidal act."

It will be a startling fact to some that the periodic rest is intrinsically necessary, not only to man and beast, but even to inert substances with which man works, such as the metals. This small volume reveals clearly and logically why the law of the Sabbath is incorporated in the Decalogue and placed as a golden link between the law of our duty to God and the law of our duty to our fellow man."—S. S. Times.

Father Lavelle says:—

"By the observance of Sunday as a holy day a nation is aided in its progress in civilization. It is not the mere bringing of people to church that is so important. It is the planting and bringing forth of the spirituality within them.

"In a certain sense the United States would seem to be one of the greatest nations in the observance of the Lord's day. Who would say that it has not aided in bringing us to our present position in the world today?

"We know what a tyrant fashion is, or rather that we are slaves to fashion. Why should we not have fashions for things that are good? It is evident that the combined prayers of all the people have greater force in bringing spiritual blessings than the prayer of the individual."

THE BULLETIN

of the
NEW YORK SABBATH COMMITTEE
231 BIBLE HOUSE NEW YORK CITY

Vol. XV.

DECEMBER, 1928 — JANUARY, 1929

No. 6.



CHARLES F. DARLINGTON
our new Chairman.

Pacific School

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TO KEEP IT HOLY

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THE BULLETIN

of the

NEW YORK SABBATH COMMITTEE

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in the interest of a

BETTER SUNDAY OBSERVANCE

Vol. XV.

DECEMBER, 1928 — JANUARY, 1929

No. 6.

PUBLISHER'S NOTE

The Bulletin is a "record of defensive and constructive efforts in safeguarding Sunday for rest and worship." It is published by and is the organ of the *New York Sabbath Committee*. It will aim to keep the friends of the Lord's Day informed of all Sunday movements of importance whether local, state or national. It is the purpose to print in each issue, in addition to the news, some article of permanent value to the cause.

We hope to keep *The Bulletin* small. It will be more welcome in this busy age for its brevity. It will be issued bi-monthly. If you have not subscribed send your name, address and 25 cents, and *The Bulletin* will be sent to you for a year; or send One Dollar and have it sent to five addresses for a year.

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Items of interest on the Sunday Question are solicited. Send all manuscripts and items for publication in *The Bulletin* to

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231 Bible House, New York City.

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E. Francis Hyde, Treasurer,
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NEW YORK SABBATH COMMITTEE

Principles and Policy

A Sacred Day, and a Civil Institution While recognizing the paramount importance of the religious observance and uses of the Lord's Day, THE COMMITTEE has to do with Sunday Rest chiefly as a civil institution.

A Union of Good Citizens—for All a Day of Rest with the Privilege of Worship It aims, and with gratifying success, to combine the efforts of all good citizens—Protestants, Roman Catholics, Jews, and others—in the protection of THE DAY as essential to the peace and good order of the community, the religious liberty of the citizen, the rights of wage-earners and the welfare of the State. Its aim is to preserve Sunday as a day of rest with the privilege of worship.

"INFLUENCE OF THE WEEKLY REST - DAY ON HUMAN WELFARE"

This attractive book elsewhere described is on sale, at the office of The Sabbath Committee, Bible House, Astor Place, New York City. Price \$1.00

SUBSCRIPTION BLANK

I hereby subscribe the sum of dollars

Name

Address

Date

FORM OF BEQUEST

I give and bequeath to the New York Sabbath Committee, incorporated under the laws of the State of New York, the sum of dollars.

The Sabbath a Delight

The observance of the Sabbath from compulsion, merely of necessity under the binding requirements of the law, cannot be particularly pleasing to God, nor meritorious, nor satisfactory to a man.

The scriptural passages are very numerous which represent God as particularly pleased with voluntary service. This is true of the observance of all the Commandments. This was evidently the conviction of David who said:—"Unless Thy law had been my delight I should have perished in my affliction." He further says:—"Thy Commandments are my delight." This was the state of mind which was acceptable and pleasing to God, and the secret of his perfect complaisance. "Blessed is the man that feareth the Lord, that delighteth in His Commandments."

The case is put very plainly in Isaiah 58:13, 14, where it is said: "If thou turn away thy foot from the Sabbath from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words, then shalt thou delight thyself in the Lord, and I will cause thee to ride upon the high places of the earth and feed thee with the heritage of Jacob thy father; for the mouth of the Lord hath spoken it." This makes it very plain that the man who finds delight in God and His law will please God and secure His blessing. It is not the man who grudgingly or hesitantly or by compulsion obeys the law of God that pleases Him, but the man who from the voluntary choice of a renewed heart finds delight in Him and His law, who is acceptable. But how can a man find delight in that which is repugnant to him, in which he finds no pleasure? There is no secret nor mystery in the experience. We pass through the change every day in business and in personal life.

A certain boy early in life formed an intense dislike for the game of baseball. He could not be induced to go near one. But his dearest friend one day persuaded him to see just one game to see how the boys played. He took a languid interest in the game. He felt like a martyr to his friendship for his dear companion. He was persuaded to go again. He discovered some features of the game that were somewhat attractive. By frequent attendance and some study of it, he came to like it, then to seek the games voluntarily. Finally he became fascinated with it and a devotee. He took great delight in that which he once despised. The Apostle Paul had a somewhat similar experience with Christianity. So did St. Augustine. So did John Bunyan. So have multitudes whom we have all known.

It is not strange that in some such way one should come to such a frame of mind that the exercises of the sanctuary and the spirit of the

Sabbath should come to be the most delightful day of the whole round week. So that with David, we come to esteem a day in the courts of the Lord's house better than a thousand.

If one does not love the Lord's Day of Holy Rest and exercises—if he should say:—"When will it be gone?"—it is very plain what the trouble is. He has not entered into the spirit of the Holy Place—nor come to fully understand it. The first and great requisite for keeping the day of the Lord aright is a true and deep love for Him and for it. This can be acquired just as you acquire a love for anything, good or bad—by constant fellowship and close attention. A true and deep love for it must be thus generated. If you have that love for it you will not need any rules for its observance, for love is the best guide. No man is likely to break the Sabbath who has a real love for it. Then the first point to be settled is a true and deep love for it—so that you can conscientiously say that you esteem God's day above all other days. If not, then pray for such a change as will make you "love the things which God loveth." If the earthly Sabbath is irksome to you, what hope can you have of sharing the eternal Sabbath of heaven? To keep the Lord's Day with no relish for it, would be like forcing yourself to eat without an appetite. And you may judge of your delight in God's day by the frame of mind in which it leaves you at its close. Is it with a wearied feeling and gladness that it is over and that the day of business is at hand? Or is it with a sweet serenity of soul, with a hymn of praise upon your lips and with a trust that you have walked with God, and are stronger for the morrow's duties? As the healthy appetite for food is known by its strengthening and exhilarating results, so may our relish for the holy day and its duties and privileges be known by their satisfying and invigorating influence.

If you delight in the Lord's Day you will look forward to it as you do to any other expected enjoyment with pleasant anticipations. As the week closes you will say:—"I am glad to-morrow is Sunday," and you will try to have all matters so arranged on Saturday as to leave you as free from cares as possible for Sunday. Though you do not regard Saturday evening as holy time, you will begin as early as that to put your secular affairs in the best shape for Sunday.

Some, if indisposed, will put off taking medicine or sending for the doctor until Sunday because they cannot afford to lose their own time, and so take the Lord's time and the physician's too. Doctors say that they have many more calls on Sunday than on any other day. We wonder if God will be pleased with those who thus rob Him and the doctor?

And if there be a funeral in the family some will take special pains to have it on Sunday, because that will save them from their own business no matter if they do thus impose added burdens on ministers who officiate, putting servile labor upon grave diggers, and drivers of the cars, robbing

them all of that rest which God has specifically given to them. A funeral is not necessarily a religious exercise. When a death occurs, friends need not grudge a little of their own time from their business for the funeral.

It would certainly be very pleasing to the Lord, and possibly a delight to ourselves, if we attend especially to the religious culture of our families on the Sabbath. On other days we may have but little time to look after their spiritual affairs or to read up some things that you need to read but cannot during the week. Even family devotions are often interrupted during the week, but this day of God gives you time to bless your household—the most precious charge you have on earth. Let all the domestic arrangements hallow the day.

It is hard to know how to keep little children within bounds so as to avoid a puritanic strictness which will make them hate Sunday and yet form in them habits of reverence for the holy day. They must not be allowed to play as on other days. Make their Sabbath exercises fresh and different from those of other days. Do not indulge them under the plea that they know no better and therefore it is no sin in them, for the contempt for sacred seasons, so acquired, will cling to them through life. It makes a wonderful and abiding impression upon them to hear a parent say: "We do not talk of such things on Sunday." "That is not a proper song for Sunday; sing one of your little hymns." "This is God's day. You should not read such books as that." They will never forget the lesson in after life, and then, if care be taken to give them full employment in things that they may do, the sacred hours will not be irksome. Sunday Schools are a great help in furnishing children good occupation for the holy day. The actual attendance, the lessons they have learned, the songs they sing, questions about the sermon, the lesson, the catechism, the good books from the library, the papers, other things which the fertile minds of loving parents may provide will fill up the day and make it pleasantly memorable. The Sabbath will thus be "a delight."

D. J. M.

* * *

"O may this Sabbath, with its gentle dews
Shed by Thy spirit on my chastened soul,
Restore my blighted bud of thought and lift
This low-crushed life into a mighty tree,
Branchy, and blooming with fair summer fruits
Exuberant—clustered!—May all Sabbaths be
A ripe and mellow season to my heart,
Lovely as golden autumn's purple eve,
Genial as sleep, whence the tired limb refreshed
Leaps to new action, and appointed toil,
With steady hope, sure faith and sober joy."

John Stuart Blackie.

The Sabbath Committee, at its recent meeting, consented to the retirement of Mr. Theodore Gilman from its Chairmanship, an office which he has held ever since the death of Mr. John E. Parsons which occurred fourteen years ago.

While Mr. Gilman retains his membership which he has held for 56 years, he desired to lay aside the duties and responsibilities of the Chairmanship, on account of impairment of health and the growing infirmities of advancing age. He has discharged the duties of the office with singular grace and ability. The committee asked the privilege of making him Chairman-Emeritus, which he granted.

Mr. Gilman became a member of the Committee in 1873 and in service is the oldest member.

Upon the retirement of Mr. Gilman, Mr. Charles F. Darlington was elected Chairman, and much to the delight of the members accepted the office and entered at once upon the duties of the office with his characteristic tact and energy.

* * *

New Zealand

December 12, 1928.

Dear Dr. McMillan:

Herewith I enclose, at your request, copy of the report of Sabbath Observance Committee submitted to and adopted by Presbyterian General Assembly of N. Z. on Thursday, November 22nd, last. The deliverance was unanimously adopted without amendment. You will note that in clause 5, our Book Room is recommended to secure a supply of your Book on "The Influence of the Weekly Rest Day on Human Welfare."

In clause three you will note that a deputation was appointed to wait on the Prime Minister and the Minister for Railways in the matter of Railway Excursions and Picnics on the Lord's Day. We are at present having a change of Government in N. Z. A number of ministers and elders in Wellington were appointed to wait upon the new Prime Minister and the new Minister for Railways as early as possible after they have taken office. We trust they may be found ready to placate Christian sentiment. They will require at any rate to give some definite reply to the representations of the deputation.

With kind regards, and every good wish, I am,

Yours faithfully,

(Signed) Alex. Miller.

Report of the Sabbath Observance Committee of the General Assembly of New Zealand

The committee met in March, and after some consideration decided to issue a circular letter to Presbyteries.

In this circular information was given as to how the present law of New Zealand protects the Lord's Day.

(a) Sunday trading is illegal, and the penalty for this has been recently increased to £5. Sunday picture shows and Sunday concerts are regarded as breaking this law even when held after church hours and when no charge is made for admission but only a collection taken, unless the proceeds are given wholly to some charitable purpose.

(b) Any noise that disturbs public worship on the Lord's Day is an offence against the law, such as "barracking" at a football or other match, shooting, band practice, the persistent honking of motor horns, etc.

Where necessary, our ministers and people should make use of these provisions up to their full value, so as to safeguard the Sabbath, by laying information against offenders and calling in the help of the police. It will be observed that the law does not in any way constrain people to observe the Lord's Day as a day of rest and worship. But it affords some protection to those who desire so to observe it. The information was thankfully received by some of our Presbyteries, and in a number of cases it was used to check certain wrongful practices.

Answers were also invited to certain questions so as to ascertain the condition of things as to observance of the Lord's Day throughout New Zealand. The great majority of the Presbyteries answered these questions, and in some cases the answers were very full and informing.

The first question was: In what way is a proper observance of the Sabbath injured within the bounds of your Presbytery?

The answers show that all over the Dominion pleasure-seeking in various forms is seriously interfering with a proper observance of the Sabbath.

(a) The coming of the motor car has seriously affected church attendance. While in some cases the motor car is used to bring people to church, it is more often used to take them away from church. People on Sunday go for joy rides in their cars, taking a party of friends, and leave the church out of account altogether.

(b) Allied to this is the practice of Sunday visiting, when the visitors will not attend church themselves, and keep their friends also from attending divine service.

(c) Sport in various forms occupies many of our people on the Lord's

Day—golf, tennis, bowls, and, in some cases, cricket and football. All this tends to break down any sense of the day as a sacred day.

The second question was: Are there breaches of the law by the government railways in your district in providing pleasure excursions on the Lord's Day?

The answers given show that in certain districts such pleasure excursions are run by the Government railways, notably Auckland to Rotorua, Christ-church to Arthur's Pass, and Dunedin to Palmerston South.

Against this we ought to protest as citizens of the State sharing in the ownership of the railways.

(a) Because the running of such trains robs certain railway employees of their day of rest.

(b) And is an offence to the Christian sentiment of the community.

The third question was: Is it the practice in your district to hold railway picnics and other picnics on the Lord's Day?

The answers given show that this practice is very general, and seriously affects the observance of the Sabbath on that particular day. The excuse given is that no other day is available, but we are persuaded that a proper sentiment with regard to the Lord's Day would lead to some other day being found on which such picnics could be held.

The fourth question was: Has the Summer-time Bill affected in any way a proper observance of the Christian Sabbath?

In regard to this a difference of opinion was expressed. Some Presbyteries reported that it had not apparently made any difference. But a majority reported that it had to some extent adversely affected attendance at the evening service.

The committee has been in touch with the New York Sabbath Committee, and has secured copies of their book on "The influence of the Weekly Rest Day on Human Welfare." This we have found a most valuable book, showing by methods of scientific research the absolute necessity of observing the weekly day of rest if we are to maintain our physical and mental well-being.

There is great need for impressing upon our people the duty of safeguarding the Lord's Day in every possible way, and setting an example to others as to how it should be spent. We need to remember that it is the whole day that must be regarded as sacred to the Lord, and not merely half the day or a couple of hours in the day. And we must judiciously counter the evil influence of those who neglect or dishonour the sacred day. Ministers should impress this upon their people not merely on one Sabbath in the year, but again and again, as often as may be found needful, for a proper observance of the Lord's Day is vital to the very existence of the Christian Church.

Suggested Deliverance

1. Adopt the report.

2. Appoint the first Sunday in October 1929, as Sabbath Observance Day, and urge ministers and home missionaries to do all in their power to arouse and stimulate Christian conviction in the matter of Lord's Day observance.

3. Appoint a deputation to wait as early as possible on the Prime Minister and the Minister of Railways urging (a) that the Government do not any longer cater for pleasure excursions by rail on the Lord's Day; and (b) discourage railway picnics on the Lord's Day.

4. Recommend our Presbyteries, also our ministers and people, to take advantage of such protection as the present law of New Zealand gives to the observance of the Lord's Day as a day of rest and worship.

5. Recommend our Bookroom to secure a supply of the New York Sabbath Committee's book on "The Influence of the Weekly Rest Day on Human Welfare."

Alex Miller,

Councilor.

The report was adopted by unanimous vote.

* * *

Notes

A prominent minister, now residing in New York City, recently remarked that in his childhood he was passionately fond of marbles. As he grew older he became a devotee of ball games, and now is quite a golf player, yet never in his life has he had a marble, or a ball, or a bat, or a golf club in his hand on Sunday. He had always looked forward through the week to the Sabbath with delightful anticipations as a day separate and distinct from the other days of the week. But he had a wonderfully wise and tactful mother.

* * *

The great University of Oxford, England, maintains its reverence for the Christian Sabbath and enforces its observance by Faculty and students with firmness. The fullest liberty consistent with an intelligent regard for the day is allowed.

The Committee possesses a Sabbath Library of 300 volumes and a large collection of documents on various aspects of the Sabbath. Its periodical THE BULLETIN completes its 15th volume with this issue. In its files are articles on more than 2000 different topics connected with the Sabbath. The entire collection compasses the whole range of existing Sabbath literature.

* * *

A Christian having the love of God in his heart and denying the Sabbath a place in its affections is an anomaly that is nowhere to be found. Every Sabbath image and every Sabbath circumstance is dear to him. He loves the quietness of the Sabbath morning. He loves the Church bell sound, which summons him to the house of prayer. He loves to join the chorus of devotion. He loves the retirement of this day from the din of business and the inroads of sensual pleasure. He loves the leisure it brings with it, and sweet to his soul is the exercise of that hallowed hour.

* * *

The Walt Whitman Theatre in Pensauken, N. J. recently gave a Sunday performance, raising a storm of protest and controversy. A conference resulted in which the county prosecuting attorney and one of the barkers of the theatre spoke in favor of Sunday shows, while a number of civic officials and religious citizens, led by the Rev. Alfred Nans of the Lutheran Church, spoke in opposition. "A majority of the people have respect for the Sabbath whatever their belief, and do not want to see it violated by Sunday performances," said Mr. C. W. Long of the East Pensauken Improvement Association.

* * *

The Rev. Dr. George U. Wenner, pastor of Christ's Lutheran Church of New York City, one of our beloved Corresponding Members, has just completed a wonderful and almost unprecedented record of a sixty years' pastorate in one church. He is still going strong in his work.

Dr. Wenner established in his own church the first weekday religious school in this country. He has worked and written in favor of his idea of

having the pupils in the public schools gather once a week in the house of worship of their respective faiths to receive systematic religious instruction.

Dr. Wenner is the author of two books which gave him a national reputation. One is—"History of Lutheranism in New York City", the other, "Religious Education in the Public Schools." He is the Nestor of the Pastors of the Metropolis if not of the nation and no man is more tenderly and universally beloved. He also wrote "The Paraments of the Pulpit."

* * *

"I am not fighting for blue laws," said the Rev. H. A. Simpson, "but in an issue between them and the Sunday movies, I prefer the blue laws."

* * *

The device by which Sunday laws are defied and voided reveals the spirit and character of the lawless. A public entertainment on Sunday, for which an admission fee is charged is forbidden under the law. But a series of entertainments, admission to which is gained by the purchase of membership in the directing organization, is within the law.

The difference between a membership card and an admission ticket is not sufficient to make one Sunday evening programme legal and another contrary to law, at least in the common sense view of things. It is an attempt to discriminate between tweedledum and tweedledee.

* * *

The state of Massachusetts, at a referendum vote, on Nov. 6th made Sunday sports legal, yet the cities of the state have been slow to pass ordinances authorizing such sports. After nearly two months Chelsea Aldermen passed an ordinance by a vote 3 to 1.

* * *

Peekskill, N. Y. has been agitated over Sunday movies. The case has been carried up to the Supreme Court where it has lodged for weeks. The battle is between theatre owners and the village board of trustees. The case was adjourned for trial in White Plains January 14.

The case is peculiar. It seems that the old Board of Village Trustees

granted a permit or license to the movie house to hold shows on Sunday. The new Board of Trustees immediately instituted proceedings to revoke the permit or license.

The movie people resisted, claiming that the license or permit was a vested right and could not be revoked. Hence the reference to the court.

* * *

An interesting legal situation has arisen in Canada. The case arose from the complaint of the High Constable of Montreal against the United Amusement Co. for operating one of their chain on Sunday. The Judge decided that a moving picture is not a theatrical performance as is especially designated in the Act. Under the law it is declared that the laws regarding Sunday Observance in force on February 27, 1867, when the new law came into effect, will continue in force until modified or amended, and furthermore it is permitted to do on Sunday all acts which are not prohibited by the laws of the legislatures in force at that date and to use the day with the liberty recognized by custom in the Province of Quebec prior to the enactment of the present law.

* * *

No application for a permit to play Sunday professional baseball had been filed with the city Council of Boston up to the end of December—nearly two months after the law was approved by the referendum vote.

* * *

It is an anomaly that there should be a growing sentiment in favor of a week of but five days for work when it is nearly impossible to keep business and labor from overflowing the six days and encroaching upon the seventh. But human nature is full of inconsistencies.

* * *

The long, bitter fight maintained by the enemies of a quiet Sabbath in Pittsburgh seems to have ended in their defeat. The Director of Public Safety issued the warning that "any person found participating in Athletics on Sunday would be warned to stop. Those who ignored the warning would be taken to the nearest police station and required to post a \$30. forfeit." The Director's ban covers football, baseball, golf, tennis, quoits and other such games. The Director takes a plain, common sense view of the ordinance and its meaning. Pittsburgh and Philadelphia are consistent and firm.

Our Principles—An Interpretation

For many years we have labored under a disability which it is not easy to remove. We have been regarded as a local society, confined to New York, and as a subordinate body because of our name "Committee," and furthermore, we have been in the minds of many, identified with the **blue law people**. Of course, by our old friends and correspondents it is clearly understood that we do about all the local work required in the service of the cause, and are **subordinate** to no power but the laws of God and the state, and that from the beginning our Committee has been an independent body devoted to the protection of all in the right to a weekly day of rest and exemption from the exactions of business, traffic and labor, and from the distractions of disturbing and unnecessary noises, with the religious uses of the day with which our sympathies are strong and abiding. Our civil law has nothing to do except to extend its protection to every one in the liberty to worship as he pleases, when he pleases, where he pleases, what he pleases and as he pleases—or to refrain from worship if he chooses. It is not within the power of the state to enforce the tenets of any faith or the practice of any religion. It can only protect every one in the exercise of his religious duties from encroachments or disturbance. We have always recognized the constitutional limitations of legislatures in this matter and have never advised them to go beyond them. While we would **compel** men to render unto Caesar the things which are Caesar's, we would **protect** all those who would render unto God the things which are God's and join heartily with them in the privilege.

Acting on these principles, the New York Sabbath Committee wrought steadfastly in the drafting and urging the passage of our Sunday laws. In this business it has been uniformly successful in the legislatures and the courts. But we have never joined with others in any attempt to influence legislatures to transgress their constitutional limitations.

* * *

NATURE

The earth is one great temple, made
 For worship everywhere;
 And its flowers are the bells, in glen and glade,
 That ring the heart to prayer
 A solemn preacher is the breeze;
 At noon or twilight dim,
 The ancient trees give homilies—
 The river hath a hymn.
 For the city bell takes seven days
 To reach the townsman's ear,
 But he who kneels in nature's ways,
 Hath Sabbath all the year.

AN ENGLISHMAN'S PRAYER

(Found in Chester Cathedral)

Give me a good digestion, Lord,
And also something to digest;
Give me a healthy body, Lord,
And sense to keep it at its best.
Give me a healthy mind, good Lord,
To keep the pure and good in sight,
Which, seeing sin, is not appalled,
But finds the way to set it right.

Give me a mind that is not bored,
That does not whimper, whine or sigh;
Don't let me worry overmuch,
About that fussy thing called "I".
Give me a sense of humor, Lord,
Give me the grace to see a joke,
To get some happiness in life
And pass it on to other folk.

(From "The Southern Churchman," Aug. 25/28)